CATHOLIC · ACTION ·

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June Study Topic:
"Communism in Theory"

New Orleans—1938 Host to C.P.A.

A Proof of Faith Alive
Peace Through Economic Justice
Catholic Action in Diocese of Galveston
Catholic Women Back Clean Reading Drive
N.C.C.W.'S "Call to Youth" Broadcasts
The Catholic Library Association

Our Common Catholic Interests:

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Month by Month with the N. C. W. C.

A NATIONAL MONTHLY—OFFICIAL ORGAN OF THE
NATIONAL CATHOLIC WELFARE CONFERENCE

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FACTS ABOUT THE

NATIONAL CATHOLIC WELFARE CONFERENCE

:-: *What It Is* — *What It Does* :-:

"This organization (the N. C. W. C.) *is not only useful, but necessary. . . . We praise all who in any way cooperate in this great work."*—POPE PIUS XI.

The National Catholic Welfare Conference was organized in September, 1919.

The N. C. W. C. is a common agency acting under the authority of the bishops to promote the welfare of the Catholics of the country.

It has for its incorporated purposes "unifying, coordinating and organizing the Catholic people of the United States in works of education, social welfare, immigrant aid and other activities."

It comprises the following departments and bureaus:

EXECUTIVE—Bureaus maintained: *Immigration, Youth, National Center Confraternity of Christian Doctrine, Publications, Business and Auditing, and* CATHOLIC ACTION, *official organ, N. C. W. C.*

EDUCATION—Divisions: *Statistics and Information, Teachers' Registration, Library.*

PRESS—Serves the Catholic press in the United States and abroad with regular *news, features, editorial and pictorial services.*

SOCIAL ACTION—Covers the fields of *Industrial Relations, International Affairs, Civic Education, Social Welfare, Family Life and Rural Life.*

LEGAL—Serves as a clearing house of information on federal, state and local legislation.

LAY ORGANIZATIONS—Includes the National Council of Catholic Men and the National Council of Catholic Women, which maintain at N. C. W. C. headquarters permanent representations in the interests of the Catholic laity. These councils function through some 3,500 affiliated societies—national, state, diocesan, district, local and parish; also through units of the councils in many of the dioceses.

CATHOLIC ACTION STUDY—Devoted to research and reports as to pronouncements, methods, programs and achievements in the work of Catholic Action at home and abroad.

The N. C. C. M. maintains at its national headquarters a *Catholic Evidence Bureau* and sponsors a weekly nation-wide radio *Catholic Hour* over the network of the National Broadcasting Company.

The N. C. C. W. maintains in Washington, D. C., the *National Catholic School of Social Service.*

The Conference is conducted by an administrative board composed of ten archbishops and bishops aided by seven assistant bishops.

Each department of the N. C. W. C. is administered by an episcopal chairman.

Through the general secretary, chief executive officer of the Conference, the reports of the departments and information on the general work of the headquarters' staff are sent regularly to the members of the administrative board.

The administrative bishops of the Conference report annually upon their work to the Holy See.

Annually at the general meeting of the bishops, detailed reports are submitted by the administrative bishops of the Conference and authorization secured for the work of the coming year.

No official action is taken by any N. C. W. C. department without authorization of its episcopal chairman.

No official action is taken in the name of the whole Conference without authorization and approval of the administrative board.

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It helps, unifies, and leaves to their own fields those that already exist.

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It seeks to inform the life of America of right fundamental principles of religion and morality.

It is a central clearing house of information regarding activities of Catholic men and women.

All that are helped may play their part in promoting the good work and in maintaining the common agency, the National Catholic Welfare Conference.

CATHOLIC ACTION records monthly the work of the Conference and its affiliated organizations. It presents our common needs and opportunities. Its special articles are helpful to every Catholic organization and individual.

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CATHOLIC ACTION

"CATHOLIC ACTION consists not merely of the pursuit of personal Christian perfection, which is however before all others its first and greatest end, but it also consists of a true apostolate in which Catholics of every social class participate, coming thus to be united in thought and action around those centers of sound doctrine and multiple social activity, legitimately constituted and, as a result, aided and sustained by the authority of the bishops."

—Pope Pius XI.

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

VOL. XX, No. 5 MAY, 1938

OUR COMMON CATHOLIC INTERESTS

FOLLOWING receipt of the printed proceedings of the 17th annual convention of the National Council of Catholic Women, held in Washington, D. C., September 25-29, 1937, the Most Rev. Amleto Giovanni Cicognani, Archbishop of Laodicea and Apostolic Delegate to the United States, graciously addressed to N. C. C. W. headquarters a letter in which His Excellency praised the "devoted and intelligent activity" which the Council is carrying on "for the sanctity of marriage, for the protection of youth, for the development of Christian education, for the Catechism, for study clubs, for the spread of Catholic literature, for decency in motion pictures and amusements generally." Moreover the Apostolic Delegate said: "This great agency labors tirelessly for the Catholic press, for rural life, for works of immigration, for the Christianization of industry, for social service and for peace of the world." The full text of the Apostolic Delegate's message follows:

Apostolic Delegate Lauds Devoted Work of N. C. C. W. And Catholic Women of the U. S.

"It is a consoling thing to see how much the Catholic women of the country accomplish in every field of Catholic Action both through the organizations of which they are members and by the good example which they give personally. Their apostolate is a zealous one, and it is ever increasing in effectiveness through the new recruits who are being added constantly to that devoted band which has, as it were, consecrated its life to the holy cause it represents. The National Council of Catholic Women is carrying on a devoted and intelligent activity for the sanctity of marriage, for the protection of youth, for the development of Christian education, for the Catechism, for study clubs, for the spread of Catholic literature, for decency in moving pictures and amusements generally. Moreover, this great agency labors tirelessly for the Catholic press, for rural life, for works of immigration, for the Christianization of industry, for social service and for the peace of the world.

"These are the works for which the Church and Society are grateful to the Catholic women of the United States. There is ever a more urgent need for this Catholic influence, and I pray that these works may be continued and increased in accordance with that need. The charity of Christ urges you to carry on your activities in collaboration with Their Excellencies, the Bishops, the successors of the Apostles in authority and ministry, in collaboration with the parish priests, to whom the Bishops have entrusted the care of souls, even in collaboration with Christ Himself, the invisible Head of the mystical body of the Church. The voice of the Holy Father calls us incessantly to labor for the accomplishment of good. He is pleased with the hearty response which is given by the women of America and with the good

example they show to others; and in turn his appeals to them and the blessings he extends to them are ever a new inspiration in the work they do.

"I am the more pleased to speak of the good done by the Catholic women of America, because their work is both individual and social, but above all because it affects the very foundations of human society in the family. It is only through the Catholic conception of the family that it can remain holy and sacred, and that viewpoint will exercise its influence chiefly through the intelligent faith and the high virtue of Catholic women."

This generous commendation, coming from the Holy Father's personal representative in the United States, will be read with deep appreciation and gratitude by all Catholic women of the country. That its inspiring words will spur them on to still greater accomplishments cannot be doubted.

It may be pertinent to repeat in this connection that 67 separate public discourses of Archbishop Cicognani have recently appeared in a volume entitled "Addresses and Sermons," published by Benziger Brothers, New York City. Many of these addresses, as explained in an introductory statement by Archbishop Mooney to the volume named, "touch on the manifold activities of the National Catholic Welfare Conference." The Apostolic Delegate's latest statement, presented in the foregoing, is but another evidence of his deep interest in the N. C. W. C.

Archbishop McNicholas, O.P., Analyzes Causes Promoting Moral Havoc in U. S.

IN A LETTER recently addressed to his priests and people, the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, took occasion to analyze the causes breeding moral havoc in our country today and to show as a result why a thread of Communism is running through our society. The causes are five in number, the Archbishop stated, and the first is "the apostacy of the nations." "Peoples are alienated from God," he said. "Governments act as if they were not responsible to God and would not have to render an account to Him of their administration. What governments today recognize their manifold duties of national homage, of national prayer for divine guidance, of national supplication for the forgiveness of the nation's transgressions, and of national resolve to act always in harmony with the supreme fundamental laws of God and nature? For the most part, governments disregard all fixed and immutable standards of morality founded on the law of nature and on the law of God."

The second cause for the growth of Communism, Archbishop McNicholas stated to be "the gradual moral deterioration of family life, which has contributed immeasurably to the present degradation of society." Archbishop McNicholas charged that "many agencies and movements are, with governmental approval and toleration, doing all that is humanly possible to destroy family life." "This may not be their motive," he said, "but the iniquitous work is being done effectively, nevertheless." The Archbishop condemned artificial birth control as "another hideous sexual mania destroying family life," and added that "another menace to family life is the craze for pleasure, especially among our youth who have had little, if any, training of the will and who have not been wisely restricted to the more simple forms of recreation." "Family life is also weakened by our hard economic system, which makes it necessary for so many women to seek employment outside the home and to defer marriage unreasonably," the Archbishop added.

Failure by agencies that form public opinion to recognize that they have a duty to the people to promote the general welfare was cited as a third reason for the growing Communistic mentality. These agencies "fail all too frequently to understand the fundamental difference between liberty and the abuse of liberty—license."

Exclusion of God From Curricula of Public Schools Criticized

THE Archbishop said that "a fourth cause which is undoubtedly contributing to the ruin of our country is our system of secularized education." "Our schools," he declared, "have not recognized their duty to turn out good and loyal citizens. God has been excluded from their curriculum. Worse still, many of the teachers and professors in our high schools, colleges, and universities habitually scoff at the idea of a personal God. Our secularized schools are quite satisfactory to the Communists as a preparation for their revolution, since by excluding all influence of God in education they are helping to make our youth Communistic-minded. Our secularized system of education cannot but prepare millions of our youth for membership in the army of Communists."

Naming as a fifth cause of the present "acute stage of discontent" that "the workers are convinced of the cold-blooded injustice and inhumanity of industrial capitalism," the Archbishop said "industrial capitalism has made two fatal mistakes." The first, he

said, was to put God outside the sphere of business; the second that "it has aimed to be too big and has succeeded."

Against these influences the Catholic Church is putting up a lone religious fight, Archbishop McNicholas stated, and added:

"Religious bodies generally in our country have lost their vitality. They have ceased to be public moral teachers. They accept divorce, they are supporters of birth control clinics, they seek the favor of agencies forming public opinion and of capitalism. Without doubt there are thousands of religious leaders who wish to be intellectually honest and who, privately, will admit that the Catholic Church is right in condemning these five agencies which are causing moral havoc in our country and in the world. But these same religious leaders will not, or cannot, support the position of the Catholic Church lest it give her what they consider a decided advantage over their churches."

In face of these influences no sincere Christian can permit himself to be neutral or inactive, the Archbishop's letter stated. On the other hand he must "work most zealously for souls" and pray "that the Communists may be converted and that the Kingdom of God, in which man is ennobled, may be extended."

Need for Unity In All Lay Activity Stressed by Msgr. Ready

ADDRESSING the Court District of Columbia, Catholic Daughters of America, on the occasion of the initiation last month of 131 new members, Rt. Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C., cited the need for unity in all lay activity "because of the concerted attacks being made against everything Catholic women hold dear."

"The need for unity is apparent," said Monsignor Ready. "Affiliation and cooperation in united Catholic work are like the quality of mercy—twice blessed, blessing those that give as well as those who receive. . . . A spirit alien to the traditional life of this country is everywhere noticeable and it is quite definitely not only the spirit of religious indifference but the sinister force of anti-religion. The great majority of our citizens are noble, religious-minded men and women who resentfully suffer the blatant blasphemies of an unscrupulous group of Christ haters."

"This country achieved greatness because its citizens dared much," Monsignor Ready declared. "The spirit of America was founded on a love of God and a desire to promote political and economic liberty. Every page of the history of this Republic recounts the heroic deeds of those who believed that the permanency of the State and the welfare of society rested on the free exercise of religion. Today as in the past America must work out its destiny through an application of religious principles which curbs the greed and materialism of the few and enlightens the citizens generally to dare great and necessary tasks for the honor of God and the welfare of society."

Calling attention to Pope Pius XI's analysis of the grave problems confronting society today and the reasons given by the Holy Father in his "Reconstructing the Social Order" Encyclical why women should be alert in studying social problems, Monsignor Ready stated that "it is logical to presume that women should be interested in every question and proposal affecting social life and should contribute to social programs an intelligent zeal and a quality of spiritual leadership which insure the protection of their interests."

Need of Renewing Ideals of Morality on Which Our Country Was Founded

"WE HAVE in our American Government," Monsignor Ready continued, "a condition which affords the finest and readiest opportunity for reconstructing society according to the specifications of true social justice." "Our Republic," he declared, "needs to be renewed in the determination to live by the precepts of genuine morality on which it was founded."

Pointing out the inevitable results of godless education, Monsignor Ready said "that generations of young men and women deprived of religious truth and the inculcation of religious ideals cannot withstand the terrific tugging of materialistic forces. Reason and experience with clarion voice cry out against the degrading influences destroying noble family life. Reason and experience condemn the injustice and cruelty of a society in which there is no social security and decent comfort for the working man and his family. Reason and experience name these as sins that cry to Heaven for vengeance, crimes against morality."

"There is still," he added, "a religious tradition of life in our country. If we have not actual support of religion by the government at least we do have the active encouragement of religion in its work of education and charity and we do have the liberty to develop them as we deem wise. Our influence, then, on national morality should be in proportion to the richness of these blessed opportunities. . . ."

"I plead with you to persevere in carrying on your own good work in cooperation with other organized groups of Catholic women throughout this nation and join the strength of your membership to the other forces of the laity united in the National Council of Catholic Women," Monsignor Ready said. "The Bishops of the United States have offered the means of united lay participation for the welfare of the Church in establishing as a department of their own work, the National Council of Catholic Women."

CATHOLIC ACTION'S June Issue Will Feature Milwaukee's Social Action Conference

A FULL report of the National Conference of Social Action, being held in Milwaukee, Wisconsin (May 1-4), as this issue of CATHOLIC ACTION is being mailed to subscribers, will appear in the June issue of this magazine. Orders for this edition will be taken at the N. C. W. C. exhibit to be displayed in Mechanics Hall, Milwaukee Auditorium, as a feature of this important meeting.

The Most Rev. Samuel A. Stritch, Archbishop of Milwaukee, and Episcopal Chairman of the N. C. W. C. Department of Catholic Action Study, sponsor of the conference, in explaining its aims, has stated that through all the discussions of the conference emphasis will be placed upon the fact that the people of the United States are devoted to the institutions of democracy.

"Definitely at the conference," the Archbishop stated, "we shall look upon all our questions from the high value of our American principles. They may criticize us in foreign parts, but the fact is with all our faults we have given our people more than any other Government in the world."

Look to the June issue of CATHOLIC ACTION for a full account of this first national meeting devoted exclusively to a discussion by 150 or more outstanding clerical and lay authorities of America's problems of social justice and social charity.

Monsignor Ready complimented Miss Mary C. Duffy, president of the Catholic Daughters of America, on the "zealous administration she has given her organization," and expressed sincere gratitude to the C. D. of A. for support rendered the National Catholic School of Social Service, adding: "Your past and present cooperation has aided this important work and I cherish this occasion to express in behalf of the School our hearty appreciation."

Notable Achievements of Central Verein Reviewed In 1937 Official Report

THE Official Report of the eighty-second general convention of the Catholic Central Verein of America, recently from the press, shows an impressive array of activities promoted by this tried and substantial organization of German-American Catholics. The report also contains a picture of the year's activities of the women's affiliated organization—the National Catholic Women's Union, which met for its twenty-first annual convention. The joint meeting was held at Hartford, Conn., August 14-18, 1937. Even the report of the relatively youthful organization, the N. C. W. U., shows an expenditure of $253,735.33, giving some idea of the influence for good of these organized Catholic groups. By far the greater part of the sum indicated went for parish, missionary, and social welfare activities.

The year by year resolutions of the Central Verein are always carefully thought out and well written. Their perusal over a period of years would give the reader an excellent and accurate picture of the main social movements of the time. The 1937 resolutions dealt with such topics as the all-powerful state, persecution of the Church, loyalty to Catholic education, present social and economic conditions, Catholic youth and lay leadership, the welfare of the American farmer, Catholic refugees from Germany, lay retreats, extending the scope of the Legion of Decency, the child labor amendment, etc. The main addresses given at the convention and printed in the annual report are well deserving of careful reading and study.

The presidential message of Frank C. Bleid expressed the thanks of Central Verein officers and members to the Most Rev. John J. Glennon, Archbishop of St. Louis, for his guidance as Episcopal Spiritual Director, and to the Most Rev. Aloysius J. Muench, Bishop of Fargo, who presented the organization's petition to the Bishops' Committee of the National Catholic Welfare Conference, which later reported the favorable consideration of the Central Verein's mandate to cooperate in the apostolate of the American Hierarchy. The message stated: "Now that the Central Verein is incorporated in Catholic Action in the manner prescribed by Pope Pius XI, our organization must pursue with new vigor the works of Catholic Action to which it has devoted itself for so long and in a manner considered worthy of papal and episcopal commendation on more occasions than one."

Members of the Hierarchy attending and participating in the Hartford convention were: Most Rev. John G. Murray, Archbishop of St. Paul and former Auxiliary Bishop of Hartford; Bishop Muench; Most Rev. Francis J. Tief, Bishop of Concordia; and Most Rev. Maurice F. McAuliffe, Bishop of the See of Hartford, under whose auspices the meeting was held.

CATHOLIC ACTION extends its sincere congratulations to the Central Verein and Women's Union upon their magnificent accomplishments during the past year. Both organizations have long been interested and helpful affiliates of the N. C. W. C. Department of Lay Organizations.

Publication of the "Birth of a Baby" Pictures Protested by Catholic Leaders

FOR the information and guidance of Catholics—old and young—we publish herewith the statement of the Most Rev. Joseph F. Rummel, Archbishop of New Orleans and episcopal chairman of the Lay Organizations Department, N. C. W. C., with reference to the motion picture entitled "Birth of a Baby," recently publicized by *Life* magazine through the reproduction of a series of pictures taken from the film named. In con-

demning the picture as "unnecessary and dangerous from a moral standpoint," Archbishop Rummel said:

"I regard the illustrations of the 'Birth of a Baby' as portrayed in a special edition of *Life* entirely too frank and realistic. The portrayal of the process of generation and birth in a magazine that has a promiscuous reading public extending into the millions is entirely unnecessary and dangerous from a moral standpoint. In a professional magazine these illustrations are understandable but they are certainly unwise in a magazine that is apt to fall into the hands of children and immature young people. Even persons of mature age and judgment can easily be stimulated in an unwholesome moral way by too realistic a presentation of the delicate and intimate processes that are associated with the birth of a child.

"In our age we have lost to our detriment those delicate and modest understandings of certain conditions of life which were characteristic of our best religious and moral traditions. I am sure that much of the laxity that characterizes our modern moral and social relationships is due to the fact that there has been entirely too much emphasis laid upon so-called frankness, which frequently has at its base a veiled desire to gratify sex instincts and possibly commercialize sex curiosity.

"I do not know what attitude our public authorities may take, but I certainly disapprove absolutely of the circulation of this type of literature among the general public. The publishers and editors of *Life* should be strongly advised to exercise greater discretion in the selection of special features that are bound to have a definite influence upon the minds and emotions of their readers."

Representing the views of Catholic womanhood, Miss

(*Continued on next page*)

1938 CALENDAR OF SCHEDULED CATHOLIC MEETINGS AND EVENTS

May, 1938

1-4—National Catholic Social Action Conference, Milwaukee, Wis.
4-5—National Christ Child Society—Annual convention, Omaha, Nebr.
9-10—First Eucharistic Congress of the Diocese of Great Falls, Mont.
11-12—Wisconsin Council of Catholic Women—annual convention, La Crosse, Wis.
15-16—Knights of St. John, Indiana State Commandery — Thirty-fifth annual convention, Greensburg, Ind.
17—Consecration of Most Rev. William F. Murphy as First Bishop of Newly-created Diocese of Saginaw—Detroit, Mich.
19-21—Catholic Press Association of the United States—annual convention, New Orleans, La.
22-23—Knights of Columbus, Colorado State Council—thirty-seventh annual convention, La Junta, Colo.
25-30—International Eucharistic Congress—thirty-fourth biennial, Budapest, Austria.
28-30—Regional Youth Conference, Reno, Nev.
29-30—Knights of St. John, Kentucky Grand Commandery—Second biennial state convention, Louisville, Ky.

June, 1938

13-17—Catholic Hospital Association of the United States and Canada—Twenty-third annual convention, Buffalo, N. Y.
13-18—Catholic Library Association—annual meeting, Kansas City, Mo.
19-22—Catholic Women's League of Canada, Quebec City, Canada.
19-25—N. C. C. W. Industrial Institute—Washington, D. C.
22-26—National Eucharistic Congress of Canada—Quebec, Canada.
26-30—Knights of St. John and Ladies' Auxiliary—Forty-second International and Sixteenth Biennial Convention, Philadelphia, Pa.

July, 1938

29-30—Lay Men's Retreat Movement—annual convention, Niagara Falls, N. Y.

August, 1938

1-6—Summer School of Catholic Action for Southern and Southwestern States under auspices of the Blessed Virgin Sodality headquarters—New Orleans, La.
7-27—Second Cooperative Conference, Antigonish, Nova Scotia.
Week of August 14—Knights of Columbus—fifty-sixth annual international convention, Cincinnati, Ohio.
21—Catholic Central Verein and National Catholic Women's Union—Annual conventions, Bethlehem, Pa.
24-28—International Federation of Catholic Alumnae—thirteenth biennial convention, Cleveland, Ohio.

September, 1938

2-4—Federation of College Catholic Clubs—1938 international conference, Washington, D. C.
21-22—Minnesota Council of Catholic Women—eighteenth annual convention, Minneapolis, Minn.
24—Institute for Directors of Diocesan Rural Life Bureaus, Vincennes, Ind.
25-28—National Catholic Rural Life Conference—Sixteenth annual convention, Vincennes, Ind.

October, 1938

1-4—Confraternity of Christian Doctrine—fourth national catechetical congress, Hartford, Conn.
9-12—National Catholic Charities Conference—Twenty-fourth annual meeting, Richmond, Va.
16-20—Eighth National Eucharistic Congress—New Orleans, La.
22-26—National Council of Catholic Women, National Convention—Biloxi, Mississippi.

NOTE: Officials of national and state organizations of Catholic men and women are requested to advise N. C. W. C. headquarters of the dates of their respective meetings. These will be listed in future issues.

Agnes G. Regan, executive secretary of the National Council of Catholic Women, following the publication of the pictures in question, wrote the publishers of *Life* as follows:

"It is inconceivable that we are asked to accept as explanation for this publication the value for children, for adolescents, as well as adults, in an educational way. Can any educator, any psychologist, possibly hold that the presentation of a question which involves psychological and spiritual as well as physical elements is in any sense adequately handled when only the physical side is shown? In order to give the necessary information on this most important subject, not only the method is to be considered but the different stages of development of the individuals concerned as well. No one would argue that any subject may be presented in just the same way to a ten-year old child, to an adolescent or to an adult.

"This physical presentation leaves so much to the imagination. Without guidance, without direction, without previous knowledge, to come upon this most important of all stories in the midst of heterogeneous articles and advertisements can hardly be effective for any good. On the other hand it can do irreparable damage.

"We do not wish anyone to interpret this protest as indicating in any way opposition to the giving to young people that knowledge to which they are rightfully entitled, but we do protest that the pages of a popular magazine are not the proper channel for the giving of such knowledge, nor can that knowledge be given rightfully in any such purely mechanical fashion."

The Legion of Decency deems the film "The Birth of a Baby" unsuited for entertainment and inappropriate for general theatrical exhibition. The police authorities in a number of cities have banned the issues of *Life* containing reproductions of pictures from the film or ordered deletion of the pages from all copies of the magazine. Reports received at N. C. W. C. headquarters show that hundreds of Catholic leaders—parents, Catholic pastors, members of the clergy and religious, editors, educators, and others—have protested to *Life's* publishers the printing of what they all consider objectionable from any view point: moral, physical, or otherwise.

Catholic Ideals on Marriage Expounded Before State University Gathering

ADDRESSING the fourth annual conference on marriage and the family, held last month at Chapel Hill, N. C., under the sponsorship of the University of North Carolina, the Catholic program was outlined by the Rev. Dr. Edgar Schmiedeler, O.S.B., director of the Family Life Section of the N. C. W. C. Social Action Department and a member of the faculty of the School of Social Sciences of the Catholic University of America. His subject was "The Catholic Program for the Conservation of Marriage and the Family."

Dr. Schmiedeler's address followed in broad outline the Encyclical of His Holiness, Pope Pius XI, on "Christian Marriage," which he said was directed not only to Catholics but to the whole human race.

"In the eyes of the Church," Dr. Schmiedeler said, "marriage is God-made and not man-made. It has by nature certain essential qualities that must not be tampered with. It is subject to divine laws and not to human laws. It is withdrawn from the sway of human whims or fancy; from the rule of caprice and passion. The State cannot touch these essentials of matrimony. The Church dare not attempt to change them. The individual and the family must accept them and abide by them. Marriage is a natural law contract; it is a divine institution and not merely a changeable, civil and profane pact."

Dr. Schmiedeler declared that the Church has always given the subject of marriage attention in the schools, in the pulpit and the press, in retreats and special instructions, in compliance with the Pope's encyclical, and he noted such developments as the Catholic Conference on Family Life, the Family Life Section of the N. C. W. C., formation of adult study clubs on marriage and the family, and sociological courses in Catholic high schools. The restoration of the family and securing a decent family living wage were described as "outstanding projects" to which both Church and State should devote attention, the speaker said.

In summing up the Catholic program for the conservation or restoration of marriage and the family Dr. Schmiedeler said:

"I am not so sure that my audience grasps this integral, or integrating, view of the Church. Perhaps an example will help to make it a bit clearer. Take, for instance, the matter of divorce. That the Church forbids divorce I need not repeat. But it should be added that is not all she does. The whole system of the Church combats divorce. Her theory and her practice, her tenets in the field of faith and of morals, her teaching in the field of the social virtues and her ministration of grace, her laws and her commandments—all, either directly or indirectly, bolster up the home and combat the evil of disintegrated family life. The indissoluble marital tie is not a thing apart from the whole of Christian marriage and the family, and the whole of Christian marriage, in turn, is not a thing apart from the whole of Christianity. Only viewed in this light is successful and satisfactory family life for the human race a possibility. That, I take it, is the view of the Church. That represents the Catholic program. And that is my own sincere, personal conviction."

New Orleans—1938 Host *to the* C.P.A.

MEMBERS of the Catholic Press Association who have been looking forward to attending its Twenty-seventh Annual Convention scheduled for "America's Most Interesting City," May 19-21, 1938, will be more anxious than ever to be counted "among those present" after reading this "sales talk" contributed by the distinguished editor-in-chief of *Catholic Action of the South*, official organ of the New Orleans Archdiocese. Under the zealous leadership of Archbishop Rummel, staunch champion of the Catholic press, aided by Monsignor Wynhoven, and an active local committee, the New Orleans meeting promises program innovations that are certain to please as well as benefit all present. Writing to C.P.A. members, urging their attendance, Monsignor Wynhoven said: "Archbishop Rummel has a splendid memory and is most anxious to see you present at this convention. You will procure no feather in your cap by being absent. . . . Furthermore, I believe, we owe our "acte de presence" to His Excellency, Bishop Gannon, who as Episcopal Chairman of the N. C. W. C. Press Department, has already proven his sincere interest in our work."

"On to the Crescent City in May" is the tocsin being sounded by the C.P.A.'s militant president, Vincent de Paul Fitzpatrick, managing editor of *The Catholic Review*, Baltimore. A tremendously Catholic city awaits the advent of a valiantly Catholic body which, as Monsignor Wynhoven states, "next to the hierarchy and clergy, is doing God's most important work." Incidentally, attention is called to the Eighth National Eucharistic Congress, to be held in New Orleans, October 17-20, 1938.

By Rt. Rev. Msgr. Peter M. H. Wynhoven

IT IS becoming a saying that conventions of all worthwhile organizations and groups that really accomplish things come eventually to New Orleans. Hence, the Catholic Press Association merits to come to the Crescent City. In fact, that go-getting body will "take up its stand in Dixie," in the very heart of Dixie, in New Orleans, to be specific, from May 19 to 21.

We in America have become famous—or notorious—for our penchant for organizing. We organize on the least provocation, or, with no provocation at all. At any rate, we are grateful and proud for at least one organization and that is the association of Catholic editors. Benjamin Franklin "pulled a good one" when he suggested to the early American Fathers that they hang together otherwise they would hang separately. We've been fortunate that our American Catholic editors have been hanging together for more than a quarter of a century.

By working together, the Catholic scribes of the nation have been able to bring the Catholic press to a place of prestige. The Catholic Press Association has done much to give Catholicism a voice that makes itself heard and respected. Moreover, by getting together, they have been able to meet their problems through the experiences of others and to continue the work of the Catholic press in a more efficient manner.

The Catholic Press Association has rendered a definite service to Catholicism in the United States. It has given a tangible entity to what was scornfully regarded by only too many as a vague will-o-the-wisp. A body that is large enough to be organized and to have nation-wide representation is a force to be reckoned with. The Catholic Press Association is the embodiment of what the religious press of the nation has come to represent. It has become the champion of the Catholic champions. It is the spokesman for the challengers and the defenders.

It is most appropriate, therefore, for many reasons that such a group should convene in New Orleans. One of them is the staunch leader of the Catholic press that New Orleans enjoys in the person of its chief shepherd —His Excellency, Archbishop Rummel. He has been styled, during the short three years that he has occupied the See of New Orleans, as "The Archbishop of Catholic Action," which he is in every sense of the word. With all reverent respect to his devoted predecessors, New Orleans has never before experienced such an awakening and a call to action as the Archdiocese has felt since 1935. Good works and activities, all genuine programs of Catholic Action have increased and multiplied a hundredfold. The laity has been galvanized into action that is almost unbelievable.

The slur has frequently been cast that New Orleans is a poor example of a Catholic man's town. Yet, when Archbishop Rummel got plans under way for the Eighth National Eucharistic Congress to be held at New Orleans from October 17 to 20, 1938, he had not the least difficulty in gathering about him some 2,000

Catholic men of all ranks to work with him. It was definitely a matter of selection rather than a matter of seeking.

In regard to the Catholic press, Archbishop Rummel has proven himself unquestionably its champion and proponent. His keen interest in his diocesan paper—*Catholic Action of the South*—and his constant efforts in its behalf have proven an inspiration and an energizing factor that is incalculable. His Catholic Press Month pastorals have set forth his convictions on this point and his unflagging interest in the possibilities of the Catholic press. The proposal to invite the Catholic Press Association to hold its 1938 convention at New Orleans met with his prompt approval and his hearty desire to have the Catholic editors of the nation as his guests in his See City.

When word was sent out two years ago that His Excellency had accepted the invitation to have New Orleans as host to the Eighth National Eucharistic Congress, a wave of enthusiasm swept over the Archdiocese and a great cry, reminiscent of the holy enthusiasm of the Crusaders, went up from every corner of his See, a cry of enthusiastic approval and a pledge of cooperation.

We all remember the old saying: "Sticks and stones may hurt my bones, but names can never hurt me." New Orleans has been called many names—good, bad and "not so hot." But there is one appellative that New Orleans is rapidly gaining and it is: "The City with the Eucharistic Spirit." That is the result of the preparations for the Eucharistic Congress. Such is the spirit that prevails.

However, New Orleans has many other names: "America's Most Interesting City," "The Crescent City," "The City That Care Forgot," "The Paris of America," and so on up and down the gamut of enthusiastic chamber of commerce representatives. But, with pardonable pride, we must say that Old New Orleans deserves them.

Many writers have stated that only three cities in this country are distinctive. New Orleans claims to be "the city uniquely distinctive." Its atmosphere, redolent of the days of the Louis of France and the Charles of Spain, of Canadian *coureurs-de-bois*, of old France and Castile, of the days of the American Fathers, is incomparable. Its historic associations and buildings are legion. History stalks the narrow streets of its Vieux Carre and its quaint and colorful courtyards. Its venerable Cathedral and its world-famous first Ursuline Convent, where casquet-girls waited to be taken as wives by colonials; its Place d'Armes, where Louisiana was thrice transferred; and its quaint balconied homes—all these transport the visitor to another age and another land. Every street, every building, every corner teems with glamorous and entrancing stories. Romance colors every byway of the old French Quarter.

Then imagine this charming old city as the scene of a Eucharistic Congress; all these quaint attractions; all this glamour and romance combined with the magnificent glories of the public ceremonies of the Church! That is a combination that comes once in a life time. It is unsurpassable.

But that is not all. New Orleans is the "City Catholic"—a city with two centuries of Catholic traditions and practices and distinctive customs that still survive. It is the See City of the second oldest diocese in the United States. Only the Primatial See of Baltimore has precedence over it. Erected in 1793, with Bishop Penalver as the first ordinary, the diocese has been governed to date by a succession of 13 bishops and archbishops. It is estimated that fully 65 per cent of the population is Catholic and these are served by 44 churches for whites and 11 churches for Negro Catholics.

Such is the city that will be host also to the Catholic Press Association for its convention in May. It is the first time that the Catholic editors of the nation come to this historic old Catholic city; but no more appropriate spot, indeed, could they select for their gathering. They will have an opportunity to see for themselves the great metropolis of the South, the very heart of Dixie, where Christ will reign as King in the Holy Eucharist for the clans of the nation.

In answer to the song, we might say in closing: "Yes, it is true what they say about Dixie," *particularly about New Orleans.*

Belgian Economist, Studying Catholic Press, Recent Visitor at N. C. W. C. Headquarters

A MOVE to organize and coordinate the financial set-ups of some of the Catholic newspapers in Belgium was unfolded last month on the occasion of the visit of a distinguished Belgian Catholic layman to the headquarters of the National Catholic Welfare Conference.

The visitor—Albert Janssen, banker and professor of economics in the University of Louvain—is in the United States on a visit. While in Washington, he talked with President Roosevelt, Secretary of State Cordell Hull, and was a guest of the Belgian Embassy.

Because of his experience in the financial world, Mr. Janssen was asked by His Eminence, Joseph Cardinal Van Roey, Archbishop of Malines, to undertake the organization of the finances of a half dozen of Belgium's 80 Catholic newspapers. This is a work to which Mr. Janssen devotes considerable personal attention, and, visiting the offices of the *N. C. W. C. News Service*, Washington, D. C., he exhibited keen interest in the Catholic press of the United States.

One of the things done so far in the plan to coordinate the finances of the papers in which Mr. Janssen is interested was the establishment of "Presse Catholique," a central printing establishment which turns out the half dozen papers whose finances are being reorganized. This was done in the interests of economy, Mr. Janssen said. He serves as a member of the board conducting this printing establishment. It is a non-profit-making undertaking.

A Proof of Faith Alive

By
Rev. John K. Daly

IN LAST month's issue of CATHOLIC ACTION was published an article entitled "A Test of Living Faith" in which were outlined the ideals and special functions of the Confraternity of Christian Doctrine. In the accompanying article is presented *proof* of the realization of these ideals in the effective functioning of the Institute of Religious Discussion Groups in the New York Archdiocese.

Results achieved in New York are but typical of those accomplished throughout the country, where, under the zealous urging of the Most Rev. Edwin V. O'Hara, Bishop of Great Falls and chairman of the Episcopal Committee on the Confraternity of Christian Doctrine, 88 diocesan directors have been appointed to date. From 19 dioceses where Lenten discussion club courses were completed, the National Center of the Confraternity reports an actual count of 7,682 clubs.

The information supplied in this and the preceding article is especially pertinent in view of the extensive plans now being made for the Fourth National Catechetical Congress to be held at Hartford, Conn., October 1-4, 1938, under the sponsorship of Most Rev. Maurice F. McAuliffe, Bishop of Hartford. Inquiries with reference to the Confraternity generally and the Hartford meeting particularly will be gladly answered by the National Center Office at 1312 Massachusetts Avenue, N. W., Washington, D. C.

USING their attitude toward the work of the Confraternity of Christian Doctrine as a test of living Christian faith, we can supply ample evidence that the Catholics of New York are inspiringly faithful. Their response to the diocesan program of the Confraternity has been very enthusiastic. As teachers of religion for Catholic children attending public schools, as home visitors and leaders of high school groups, our Catholic adults and youths have revealed a faith that simply must extend itself. Even more tangible proof of their aggressive Catholic spirit can be offered in terms of New York's response to the recent Institute of Religious Discussion Groups.

With very little advance advertising, the Institute of Religious Discussion Groups was opened on January 25, 1938. This session and the subsequent four meetings of the Institute were held at the Centre Club, 120 Central Park South. In the main ballroom, an overflow audience of more than five hundred persons attended the formal inauguration of the Institute. They came, indeed, in answer to invitations extended by many local organizations of Catholics; most of those attending, however, came because of their personal interest in better religious discussion groups.

TO INSTRUCT in the technique of organizing and administering group discussion was one of the stated purposes of the Institute. Two other aims the founders of this movement also had in mind: To publicize religious discussion groups throughout the nation; and to encourage more lively parochial participation in this educational movement.

These three objectives were insisted on by the Rev. John S. Middleton, Ph.D., archdiocesan director of the Confraternity. Under his supervision, the Institute had been planned and operated. Cooperating with him were the National Catholic Alumni Federation and the Executive Council of the Centre Club. To both assisting organizations was due much of the success the Institute enjoyed. In the Centre Club, the movement found a distinctive congenial home towards which Catholic New York easily gravitated. Through the numerous members of the National Catholic Alumni Federation, the Institute secured effective promotion and an enviable clientele. Through Mr. John Hinkel, especially, the Institute broadcast its message and increased its membership. Mr. Hinkel is chairman of the Catholic Interests Committee of the New York Chapter of the N. C. A. F.

AT THE opening meeting on January 25, the Right Reverend Monsignor Michael J. Lavelle, Vicar General of the Archdiocese, presided. He encouraged the Institute tremendously when he said that it represented one of the most effective projects ever organized to train Catholics in the doctrines of their faith and to enable them to spread Catholic principles among non-Catholics.

"I cannot speak too highly of this Institute of Religious Discussion Groups," he declared. "It furthers the work of the Confraternity of Christian Doctrine, which, in my opinion, is the greatest organization of its kind ever attempted by the Church. It has for its purpose that noblest of all objectives—*to help our people become better Catholics.*"

After Monsignor Lavelle's address, the Right Rev-

erend Monsignor J. Francis A. McIntyre, Chancellor of the Archdiocese, spoke especially to college graduates at the Institute. He urged them to enjoy fully that freedom guaranteed by religious convictions and practice.

Doctor Middleton in his remarks noted the particularly fitting date on which the Institute was inaugurated. The conversion of Saint Paul was effected by a vision of Christ, Father Middleton said; and Saint Paul, in turn, exhibiting Christ in his works and words, converted thousands to the true Faith. "Personal conversion is the beginning of our apostolate, particularly among the enemies of Christ. They can be conquered by love and labor, intelligently guided."

"THE ideal of the Confraternity of Christian Doctrine," concluded Father Middleton, "is to make us understanding lovers of Christ and dynamic apostles of His word. This is our aim in promoting religious discussion groups as an activity of prime importance for adult Catholics who love their Holy Faith."

Following the address of the evening, there was given a demonstration of a religious discussion group in action. Ten persons participated in this model discussion: five were members of the Catholic Young Women's Club and five alumni of the University of Notre Dame. As leader for the occasion, they had Mrs. William C. Hammer, director of religious discussion group activities of the Catholic Young Women's Club. Before opening the discussion period, Mrs. Hammer outlined the work of organizing and conducting any similar group. She explained that the group members would demonstrate a lesson from the Life of Christ because that attractive subject seemed necessary for progressive religious discussion group work. How illuminative and stimulating the demonstration proved itself may be judged from the prolonged applause it won from the audience. Staging model discussions is most difficult under any condition because an artificial situation too easily develops. That first evening's demonstration, therefore, may be considered a positive triumph, considering the size of the room and the number in the audience.

FURTHER proof of the Institute's propitious beginning was the large number of registrations secured for the subsequent meetings. At the close of the meeting on January 25, 178 persons had signed as regular members of the Institute. This total membership was increased to 225 at the next meeting on February 3.

Four meetings of the Institute were held subsequent to the inaugural session on January 25. These gatherings met in the Centre Club on Thursday evenings throughout February. From 8:15 P. M. until 9 P. M., the Institute members assembled in the ballroom. No lectures or model demonstrations were arranged after the first meeting. On the contrary, the method o procedure advocated by Doctor Middleton was th "learn by doing" method. Convinced that leadershi of a discussion group need not be an academic, tech nical occupation, Father Middleton encouraged eve the most untrained persons to lead a group. For thi experience, the members were seated around smal tables: they were to learn about discussion groups b participating in them.

Understanding, nevertheless, that in the beginnin some trained leadership for each group would be neces sary, the directors of the Institute enlisted a faculty o leaders. These experienced persons were intended t stimulate discussions only until the newer member found their tongues. Thereafter, the entire control o a group was to be in the hands of learners, under th supervision of their trained leader.

Assisting Father Middleton as members of th faculty of the Institute were: Rev. Paul B. Ward C.S.P., editor of *Wisdom;* Rev. Thomas Ryan, of Sain Martin of Tours Church, Bronx; Rev. Vincent Jeffer of Saint Catherine of Genoa Church, Manhattan; Rev Peter McKay of Saint Joseph Church, Croton Falls New York; and Rev. John K. Daly, assistant directo of the Confraternity of Christian Doctrine. Prominen lay leaders also participated in the program.

LITERATURE was supplied to each group by th Archdiocesan Office of the Confraternity. No fee were levied on membership. However, if anyone wished to keep the literature, the cost price was charged. A copy of the *New Testament* and a *Syllabus on the Lif of Christ* were used by each member who read the sug gested passages from the *New Testament* and the referred to "Questions for Discussion" in the *Syllabus* The problems posed by the printed questions, however were used only as stimuli, not as boundaries, of an discussion that touched on religion. In some groups for example, a mere mention of the appearance o Saint John the Baptist turned the conversation toward current apostles of the Word; toward capitalism and the monetary problem; toward birth control and th power of prayer. Wherever the fire of the Holy Spiri flickered in them, there the members pursued it fo light and love.

Thus the Institute met and held its discussions Marvelous zeal was displayed as noted in the regular prompt attendance of members at each session. Indeed their reluctance to disband at 9 o'clock made it difficul to insist on postponing the discussion. Experience however, testifies to the desirability of short, enthusi astic meetings, so the sessions of the Institute wer adjourned as close as possible to 9 o'clock each evening

At the last meeting on February 24, the actin chairman summarized the purposes, methods and re sults of the Institute. He found the (*Turn to page* 13

"World Peace Through Economic Justice" Theme of C. A. I. P. Meeting

By Clarence J. McCabe

TAKING as its theme, "World Peace Through Economic Justice," the Twelfth Annual Conference of the Catholic Association for International Peace was held in the Nation's Capital on Monday and Tuesday, April 18 and 19, with prominent educators, economists, and leaders in peace affairs from many parts of the country taking part. The sessions of the C. A. I. P. were followed on Wednesday by the Second Annual Conference of the Catholic Student Peace Federations, affiliated with the C. A. I. P. More than 300 students from Catholic colleges and Newman clubs attended.

Running consistently through the addresses and discussions that marked the various sessions was the consensus that the preservation of peace and the material welfare of mankind depends upon the establishment of social justice in the internal economies of nations, and upon reduction of tariff barriers and other devices that hinder the growth of international trade. It was pointed out that social justice would go a long way toward clarifying international problems and enabling nations to work together in promoting their mutual welfare.

The international race in armaments was linked with the failure of opportunities for investment of capital within nations, due to maldistribution of income and to excessive saving. Resulting unemployment and declining standards of living within nations, it was pointed out, bring about efforts to solve economic problems by national isolation, trade restrictions, immigration laws, and the achievement of economic self-sufficiency. When the failure of these efforts becomes apparent, discussions revealed, the adoption of policies of economic imperialism follow, designed to gain control of markets for excess products abroad, sources of raw materials needed in manufacture, and opportunities for the investment of capital in new spheres of influence. These policies lead finally to the armed clash of states spoken of by Pope Pius XI in his Encyclical *Quadragesimo Anno*.

Delegates of the Student Peace Federations endorsed the Reciprocal Trade Treaties of the United States and urged that they be extended to all willing nations. In the meetings of the Peace Association there was a similar emphasis on the value of the reciprocal trade policy of the United States as one of the most hopeful efforts in the world today toward international economic appeasement and the preservation of peace.

Democratic organization of industry at home, eliminating evils of monopolistic organization of production and achieving a condition of balance, fair prices, which should promote domestic production and consumption, reduce unemployment and create opportunities for investment, were discussed along the lines laid down by the Holy Father in his Encyclical.

A world economic conference, to which representatives of all groups within nations might meet and discuss the steps that should be taken to secure international cooperation in the solution of social, economic and political problems, was urged.

Dr. Charles G. Fenwick, of Bryn Mawr College, Bryn Mawr, Pa., was reelected to a third term as president of the Catholic Association for International Peace. The Most Rev. Edwin V. O'Hara, Bishop of Great Falls, who sent a message of greeting to the conference, was reelected honorary president, The Rev. John LaFarge, S.J., associate editor of *America*, was reelected vice president for a third term. New vice presidents chosen were: Edward Skillen, of New York; Dr. Marie J. Carroll, of the World Peace Foundation, Boston; and Dr. Jerome T. Kerwin, of the University of Chicago. Miriam T. Rooney, of Washington, was elected treasurer, and Miss Elizabeth B. Sweeney was again chosen executive secretary.

At the session of the Student Peace Federations national officers were chosen for the first time since the inception of the group. Patrick O'Shea, of St. John's College, Brooklyn, was elected national chairman, and Veronica McGinley, of Mt. Mercy College, Pittsburgh, was named national secretary. A feature of the student conference was the Peace Luncheon at which the delegates heard Congresswoman Mary T. Norton, of New Jersey, who spoke on "Youth Wills Peace."

Mrs. Norton expressed the belief that there is no immediate danger of war. She said the international atmosphere is being clarified and that major threats to peace appear on the way to being dissipated. She urged, however, a strong national defense as one of the means of preventing war.

"As Catholics, we have a very great responsibility," she declared. "If we live up to the teachings of the Church, and read the encyclicals of the Popes, we shall lend great impetus to the efforts toward peace. We want to do our part of the work, each of us individually and personally, and in association with others."

A PROOF OF FAITH ALIVE

(*Continued from page* 12)

purpose of publicizing the discussion group movement realized in numerous letters of inquiry received from many places outside New York State. That a second goal of the Institute had also been reached, he concluded from the excellent leadership displayed by the members during the sessions. Their third aim, however, had still to be realized: viz.—membership by members in parochial discussion groups. The chairman urged all members to present themselves to their parish directors of the Confraternity, offering to begin or to carry on discussion groups wherever possible.

"In this aggressive phase of your activity," the acting chairman said, "difficulties will arise. Please remember that you have a refuge for advice and information at the Archdiocesan Office of the Confraternity of Christian Doctrine. All of you are invited to visit this center, inspect its complete display of literature on religious education and consult with the priest in charge."

Concluding his remarks, the chairman pointed out the coincidence of the Institute's beginning on the feast of one Apostle, Saint Paul, and concluding on the feast of another Apostle, Saint Matthias. He prayed that zeal for the truth of Christ might be unleashed in all hearts, so that under the clarifying influence of the Holy Spirit opportunities for spreading God's love might be seized.

Since February 24, numerous inquiries have come to the Confraternity Center in New York concerning institutes of the future. Encouraged by the success of this year's venture, the founders of the Institute of Religious Discussion Groups envisage a more intensive and more extensive program for training discussion leaders. Proof enough they have already that faith is alive in New York. Interest in the work of the Confraternity of Christian Doctrine certainly is keen here. There remain, however, many opportunities of challenging that tremendous interest more personally and attractively toward positive action.

MONTH *by* MONTH

CATHOLIC ACTION

OFFICIAL ORGAN OF THE

NATIONAL CATHOLIC WELFARE CONFERENCE

"We have grouped together, under the National Catholic Welfare Conference, the various agencies by which the cause of religion is furthered. Each of these, continuing its own special work in its chosen field, will now derive additional support through general cooperation."

—From the 1919 Pastoral Letter of the Archbishops and Bishops of the U. S.

N. C. W. C. Administrative Board

MOST REV. EDWARD MOONEY, Archbishop of Detroit, chairman of the Administrative Board and episcopal chairman of the Executive Department; MOST REV. JOHN B. PETERSON, Bishop of Manchester, vice chairman of the Administrative Board and episcopal chairman of the Department of Education; MOST REV. EDWIN V. O'HARA, Bishop of Great Falls, secretary of the Administrative Board, and episcopal chairman of the Department of Social Action; MOST REV. FRANCIS C. KELLEY, Bishop of Oklahoma City and Tulsa, treasurer of the Administrative Board; MOST REV. SAMUEL A. STRITCH, Archbishop of Milwaukee, episcopal chairman, Department of Catholic Action Study; MOST REV. HUGH C. BOYLE, Bishop of Pittsburgh, episcopal chairman of the Legal Department; MOST REV. JOSEPH F. RUMMEL, Archbishop of New Orleans, episcopal chairman of the Department of Lay Organizations; MOST REV. JOHN MARK GANNON, Bishop of Erie, episcopal chairman of the Press Department; MOST REV. JOHN GREGORY MURRAY, Archbishop of St. Paul; and MOST REV. JOHN J. MITTY, Archbishop of San Francisco.

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RT. REV. MSGR. MICHAEL J. READY
General Secretary

CHARLES A. MCMAHON
Editor

Opinions expressed in articles published in this magazine are to be regarded as those of the respective contributors. They do not necessarily carry with them the formal approval of the Administrative Board, National Catholic Welfare Conference.

HOLY SEE ESTABLISHES CATHOLIC ACTION OFFICE

A RADIO message received last month from the Vatican City correspondent of the *N. C. W. C. News Service* reads as follows:

"His Holiness, Pope Pius XI, has instituted a Central Office of Catholic Action and has appointed His Eminence Giuseppe Cardinal Pizzardo as its president.

"The headquarters for this central office are located in the Palace of the Roman Congregations to facilitate contact between it and the bishops. It will be the aim of this central office to answer the many questions proposed by Bishops concerning Catholic Action, and to coordinate Catholic Action according to Papal directions."

Bishops of Administrative Board Meet to Review Work of N. C. W. C.

MEETING at N. C. W. C. headquarters in Washington, D. C., April 25 and 26, members of the Administrative Board and Assistant Bishops reviewed the work, which it directs, of the various departments and bureaus of the N. C. W. C.

The members of the Administrative Board and Assistant Bishops to the Board present were: The Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the Administrative Board; the Most Rev. Joseph F. Rummel, Archbishop of New Orleans and episcopal chairman of the N. C. W. C. Lay Organizations Department; the Most Rev. Samuel A. Stritch, Archbishop of Milwaukee and episcopal chairman of the N. C. W. C. Department of Catholic Action Study; the Most Rev. John Gregory Murray, Archbishop of St. Paul; the Most Rev. John B. Peterson, Bishop of Manchester and episcopal chairman of the N. C. W. C. Department of Education; the Most Rev. Francis C. Kelley, Bishop of Oklahoma City and Tulsa and treasurer of the Board; the Most Rev. Hugh C. Boyle, Bishop of Pittsburgh and episcopal chairman of the Legal Department, N. C. W. C.; and the Most Rev. John Mark Gannon, Bishop of Erie and episcopal chairman of the Press Department. Also present were: The Most Rev. Emmet M. Walsh, Bishop of Charleston; the Most Rev. John A. Duffy, Bishop of Buffalo; and the Most Rev. Francis P. Keough, Bishop of Providence, Assistant Bishops to the Board.

During the week prior to the meeting of the Administrative Board, the Most Rev. Edwin V. O'Hara, Bishop of Great Falls and episcopal chairman of the Social Action Department of the N. C. W. C., conferred with N. C. W. C. executives with regard to the Fourth National Catechetical Congress of the Confraternity of Christian Doctrine to be held in Hartford, Conn., October 1-4, and attended a meeting in Hartford on the day of the meeting of the Administrative Board in Washington.

The Rt. Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C., also was present.

President Invites N. C. W. C. Officials to Conference on Emigrant Aid Movement

ON APRIL 14, at the invitation of President Roosevelt, a small group of prominent citizens met with the Chief Executive at the White House to exchange ideas on the mechanics of the large-scale emigrant-aid movement in behalf especially of political refugees from Germany and Austria. The conference met again in the afternoon in the office of Secretary of State Cordell Hull, who also took part in the discussions.

Among those invited to the conference were the Most Rev. Joseph F. Rummel, Archbishop of New Orleans, episcopal chairman of the N. C. W. C. Lay Organizations Department, and chairman of the Episcopal Committee for the Relief of German Refugees; and Mr. Louis J. Kenedy, president of the National Council of Catholic Men. Archbishop Rummel found it impossible to be present and requested the President to permit Rt. Rev. Msgr. Michael J. Ready, general secretary of the National Catholic Welfare Conference, to attend in his place. On invitation of the President Monsignor Ready attended the Conference.

The meetings followed a recent proposal made by Secretary of State Hull that 33 nations join in the absorption of the political refugees from Germany and Austria. Twenty-four of these countries have given a favorable response to this proposal so far. One nation has declined to take part. It is believed in Washington that as many of those present at the above-mentioned conferences as can serve will be named by President Roosevelt on a larger permanent American committee to help with this country's participation in the scheme of international cooperation. This committee, it was said, will serve not in an administrative capacity but purely as an advisory group. The President is also to name an American representative on the inter-governmental committee.

With the N. C. W. C.

His Holiness Pope Pius XI Congratulates U. S. Bishops

Supreme Pontiff Counts on Their Continued Cooperation in Work of the N. C. W. C.

HIS HOLINESS, POPE PIUS XI, has sent to the members of the Hierarchy of the United States his congratulations on "the past accomplishments of the National Catholic Welfare Conference" and the assurance that he "counts on the continuance of its highly useful functions in coordinating and unifying the activities of the Bishops." Pope Pius confers upon the Bishops, and upon their clerical and lay assistants, his paternal Apostolic Benediction.

These statements are contained in a letter received last month from His Eminence, Eugenio Cardinal Pacelli, Papal Secretary of State, by the Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the Administrative Board, N. C. W. C., reading as follows:

"Your Excellency,

"The Holy Father has studied with close and sympathetic attention the 'Minutes of the Nineteenth Meeting of the National Catholic Welfare Conference' and the attached 'Annual Reports' which were forwarded to him some time ago by His Excellency the Apostolic Delegate.

"From these documents, which pass in review the many-sided activities to which the American Episcopate has set its hand in the field of common Catholic Action, His Holiness has drawn deep satisfaction and spiritual joy. While congratulating Your Excellency and your fellow members of the Hierarchy on the past accomplishments of the National Catholic Welfare Conference, he desires you to know how much he counts on the continuance of its highly useful functions in coordinating and unifying the activities of the Bishops in their efforts to meet the problems which face the Church as a whole in your country.

"It is then with particular benevolence that the Sovereign Pontiff imparts to Your Excellency and to your Episcopal confreres as well as to your self-sacrificing clerical and lay assistants his paternal Apostolic Benediction.

"Gladly availing myself of this occasion to renew to you the expression of my own high esteem and cordial regard, I am, Your Excellency,

"Devotedly yours in Christ,

"(Signed) E. CARD. PACELLI."

Prayer for Peace Delivered by Monsignor Ready At Sunrise Program of National Park Service

THE following is the text of the prayer delivered by the Rt. Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C., in connection with the sunrise program broadcast nationally under the auspices of the National Park Service from the Sylvan Theater in Washington, D. C., Easter morning at 7:30 a. m. and later from three other time zones in the United States:

"Accept, O Lord, the adoration of Thy people, who on this blessed Eastermorn exult in Thy glorious resurrection.

"From the sanctuary of our nation's mountains and valleys, amidst the beauty of its forest and lakes and rivers, the prayers of our citizens mingle with the ceaseless canticles of praise ascending from the vast, wondrous creation which manifests Thy power and Thy glory.

"We offer Thee, O Risen Saviour, the abounding gratitude of those redeemed from the death of sin and the courageous loyalty of those reconsecrated to Thy honor. Let us recognize in the wounds of Thy sufferings the worth of redeemed souls. Grant us to understand that the mercy of Thy Redemption was established by the satisfaction of justice in the sacrifice of Calvary.

"Renewed by Thy regenerating grace, purge us of malice and wickedness, and dedicate us to sincerity and truth.

"May our abiding faith in Thee, the Risen Christ, enlighten our minds and strengthen us in the determination to follow Thee in the ways of virtue.

"May forgiveness be generous amongst all who have known Thy pardon. May love and kindness and sympathy be in those consoled by the charity of a Saviour. May peace and joy dwell in our homes. May courage and hope inspire the distressed and suffering, and may benevolence one to another mark all men as the disciples of a victorious Christ.

"May this nation and all peoples rise from the tomb of hatred and mistrust and fear to the glory of love and peace and unity in Thee, our Saviour Jesus Christ, forever more. Amen."

Bishop Rice, of Burlington, Vermont, Dies at Age of Sixty-six Years

A VENERABLE member of the American Hierarchy, the Most Rev. Joseph J. Rice, Bishop of Burlington, Vt., for 28 years, died on March 31, 1938, at the age of 66.

Born in Leicester, Mass., December 6, 1861, Bishop Rice was educated at Holy Cross College, Worcester, Mass. Ordained at Springfield, Mass., in 1894, he did parish work in Fitchburg and Leominster, Mass., and then served among the Indians in northern Maine, in the Diocese of Portland, before being named Bishop of Burlington. He was consecrated April 14, 1910. During Bishop Rice's administration of the Diocese of Burlington four churches, eight schools and a hospital were established.

Immediately following Bishop Rice's death there was delivered over Station WCAX, broadcasting station of the *Burlington Daily News*, a tribute which stated in part: "Ever striving for harmonic relations and for the betterment of our condition, Bishop Rice devoted himself unselfishly and with the true humanity of his calling to the great cause of faith in God, hope for his people and charity to all."

The prayers of CATHOLIC ACTION readers are respectfully requested for the happy repose of the soul of this revered prelate. *May his soul rest in peace.*

N. C. C. M. Holy Week Radio Programs Had Wide and Enthusiastic Acclaim

THE five-part serial, "The Living God," and the special Catholic Hour broadcast on Good Friday, have brought a most enthusiastic response to the producers of the broadcasts, the National Council of Catholic Men.

(*Turn to next page*)

MONTH *by* MONTH *with the* N.C.W.C.

(*Continued from previous page*)

"The Living God," a deeply moving dramatization of the events of the first Holy Week as seen through the eyes of a modern radio announcer, was put on the air from Hollywood and was presented by a well known Catholic cast headed by Walter Connolly, Pedro de Cordoba, and Una O'Connor. Robert Redd directed the production. Music was provided by the 35-voice choir of Blessed Sacrament Church, Hollywood, under the direction of Richard Keys Biggs.

Judged by all standards, the program was eminently successful. A nationally-known Catholic figure said in a message to the cast: "It was difficult to conceive a radio presentation of the sublime story of the Passion, but you have accomplished it with the great dignity and great reverence which bespeak a living faith." A former broadcasting official said: "I can only say that the casting, the adaptation, the sound effects, the music, the direction—all were superb. I listened avidly to every word."

"The Way of the Cross for Communists," was the subject of the meditations given by the Right Rev. Msgr. Fulton J. Sheen in a special program of the Catholic Hour on Good Friday evening. As always, Msgr. Sheen's words drew a most gratifying response from his nation-wide audience.

Both programs were presented through the courtesy of the National Broadcasting Company and its associated stations in the Red Network.

N. C. C. M. and N. C. C. W. to Participate In Milwaukee Social Action Conference

A MEETING of the board of directors of the National Council of Catholic Men has been called by Louis Kenedy of New York, president of the Council, to convene in Milwaukee concurrently with the closing sessions of the National Catholic Social Action Conference being held there May 1 to 4. The N. C. C. M. will also participate in the Social Action Conference, being scheduled to conduct, together with the N. C. C. W., the luncheon meeting of the Conference on May 3, and to lead a group meeting that afternoon.

In addition to nearly a full attendance promised by the members of the N. C. C. M. board, the Most Rev. Emmet M. Walsh, Bishop of Charleston and assistant chairman of the N. C. W. C. Department of Lay Organizations, the Rt. Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C., and Edward J. Heffron, executive secretary of the Men's Council, will be present.

A thousand persons are expected to attend the Social Action Conference luncheon on May 3, at which Bishop Walsh will preside and Mr. Kenedy and Mr. Heffron will speak. The group meeting that afternoon will deal with the role of lay organizations in forming a Christian social order.

Dr. Kirsch to Deliver Six Addresses On "Catholic Hour," Beginning May 1, 1938

A SERIES of addresses entitled "In Defense of Chastity," by the Rev. Dr. Felix Kirsch, O.M.Cap., will be given on the program of the nation-wide "Catholic Hour," from Sunday, May 1, to Sunday, June 5, it has been announced by the National Council of Catholic Men, which for the past eight years produced this weekly broadcast. The "Catholic Hour" is presented over the National Broadcasting Company network Sundays at 5 p. m., E.S.T.

On Sunday, April 24, a special Low Sunday musical program was broadcast featuring the Paulist Choristers, under the direction of Father Finn, and a symphony orchestra.

The titles of Dr. Kirsch's six addresses are: "What is Chastity?", May 1; "The Clean of Heart", May 8; "Purity of Speech", May 15; "Aids to Chastity", May 22; "The Building of Character", May 29; "The Christian Home", June 5. Dr. Kirsch is the author of a number of books on Catholic faith and practice. His "Sex Education and Training in Chastity" is one of the most authoritative works in the field.

Recently Published Brochure Traces Growth of Social Service School

PHASES in the development of the National Catholic School of Social Service, in Washington, D. C., from 1918 to the present time are traced in a brochure which has just been published. The School, sponsored by the National Council of Catholic Women, is the only Catholic resident school in the country for the training of women social workers.

Between 1918 and 1921, as an institution founded to meet a war-time emergency, the National Catholic School of Social Service trained 351 women for work in the war-stricken areas of France, Belgium, Italy and Poland, and for social reconstruction work in this country. In 1921, the Administrative Committee of the National Catholic Welfare Council (later Conference) directed the permanent foundation of the School as a professional institution for social work training. The 387 young women who have been trained as social workers in the School since 1921 today are employed in public and private social work in 36 states and the District of Columbia, in Puerto Rico, the Philippine Islands, Canada, Mexico, Guatemala, South America, France, Belgium, Poland, Switzerland, Spain, China and Australia.

The National Catholic School of Social Service is affiliated with the School of Social Sciences of the Catholic University of America, and is a member of the American Association of Schools of Social Work and of the International Association of Catholic Schools of Social Work. The Rev. Lucian L. Lauerman is the director.

Reorganization Bill Statement Issued By Monsignor Ready, General Secretary, N. C. W. C.

DURING the consideration by Congress of the Reorganization Bill, Rt. Rev. Msgr. Michael J. Ready, general secretary of the N. C. W. C., with the authority of the Most Rev. Edward Mooney, Archbishop of Detroit and chairman of the Administrative Board of the N. C. W. C., issued a statement in which was expressed the view that there was no reason to believe that the proposed legislation offered concern to Catholic interests, especially as regards education. The statement, which was issued in view of telegrams and other enquiries sent to various members of the American Hierarchy by Congressmen and others, further said that in evaluating any protests from Catholic sources, it would be well to investigate whether these are the result of misinformation concerning the bill. The text of the statement follows:

> "The chairman of the Administrative Board, National Catholic Welfare Conference, Archbishop Edward Mooney, has authorized me as general secretary to say that the Administrative Board, N. C. W. C., has always on principle opposed the conferring of administrative control on federal educational agencies. If, therefore, the present reorganization of the Executive departments bill does not extend the powers and functions of these agencies beyond fact-finding and dissemination of information, as at present exercised, there is no reason to suppose that Catholic interests as such are concerned in the legislation. In evaluating any protests from Catholic sources, it would be well to investigate whether these protests have been provoked by misinformation in regard to the bill."

Some Results *of* Catholic Action *in the* Diocese *of* Galveston

By
Rev. Thomas A. Carney

ACCOUNTS of Catholic activities aimed at advancing the welfare of religion and the unity of our Catholic people through works approved by local ecclesiastical authorities are always welcome material for publication in this magazine. In the accompanying article the author—director of the Society of the Holy Cross, Dickinson, Texas—presents a word-picture of a particular interest of His Excellency, Bishop Byrne, of Dallas, Texas, where the Catholic Church has recently been recording some of the outstanding events of its glorious religious history. The original Diocese of Galveston, formed in 1847 and then comprising a handful of missionaries and scattered remnants of the faithful, now embraces six flourishing dioceses, serving hundreds of thousands of devoted Catholics. The article herewith describes a particular phase of this development and sketches the application of the principles of Catholic Action to a situation common to ecclesiastical authorities confronted with the problem of serving wide territories with few priests. What the mother Diocese of Galveston has accomplished under severe handicaps, and is today accomplishing, should prove an inspiration to Catholics everywhere whether their fields of activity be large or small.

"It is a privilege and a pleasure for me to send you herewith enclosed the Diploma of Aggregation into the Archconfraternity of the Most Holy Cross granted in favor of the Society of the Holy Cross established at Dickinson, Tex. . . .

"The saying—'In hoc signo vinces'—is as true now as it was in former times. It therefore seems most opportune that His Excellency, Bishop Byrne has decided to raise the Standard of the Cross aloft in the center of the diocese by erecting a Shrine of the Most Holy Cross there.

"It is noteworthy that the formal opening of the Shrine will take place in the great Centennial year of Texas and on the Feast of the Exaltation of the Holy Cross, September 14, 1936."

IN THE above words, His Eminence Cardinal Fumasoni-Biondi affiliated the Society of the Holy Cross at Dickinson, Tex., with the Archconfraternity of the Most Holy Cross of the Basilica of the Holy Cross in Jerusalem, of Rome, and expressed his pleasure at the establishment of the Shrine of the True Cross in the Diocese of Galveston—a Shrine that has become the center of a successful experiment in applied Catholic Action.

The mainland parish, of which the Shrine is the center, covers about 450 square miles and is bordered on two sides by Galveston Bay. Interspersed in it, among truck farm districts, are some ten population centers, ranging from small villages to a city of 6,000 people. Four small churches serve as chapels of ease to the Shrine and are located within from 7 to 20 minutes driving distance of the Shrine and of each other. A splendid system of hard surfaced roads and highways facilitated the administration of this network of churches and made it possible to knit together all districts with the central point.

Centralization of Mission Units in One Parish

As a preparation for united Catholic Action, the idea of considering the small chapels as "missions" connected with a mother church has been entirely done away with. During the past three years, with studied purpose, the pastor has educated the people of the various districts to consider themselves as parts of a whole, units of one parochial organization. From an economic standpoint, there are many advantages in this system of centralization to the people of this area of scattered populations. And the moral effect on the people of considering themselves parishioners of one parish is of great value to the pastor in carrying out his program. Needless to say, the advantages of having assistant priests located in one place under a pastor, rather than living in various parts of the territory and trying to eke out an existence as independent pastors, are exceedingly great.

In each of the five units of the parish, the Blessed Sacrament is reserved in the church and regular Sunday and week day services are held. The hearing of confessions and the conducting of Lenten devotions, novenas, etc., are systematized so that all of the people are served with almost equal attention and receive, in their respective districts, practically the same attention as is given to the people in a city church.

Adult Organization Affiliated With N. C. C. W.

In all districts there are altar societies and sodalities and the children are carefully organized into societies of their own. (All adult organizations of women are affiliated with the National Council of Catholic Women.) Although this multiplicity of organizations requires more attention on the part of the pastor and his assistants, inasmuch as they must attend a large number of meetings each month, the advantages of it are seen in the fact that each of the five districts has in attendance at its monthly meeting and interested in its activities about the same number of persons as would be in attendance and active in an average parish or as would attend meetings and be interested in activities if there were only one of each type of organization in the entire parish. Furthermore, the members in each district feel a greater responsibility by reason of their quasi-independent status and are drawn together much more forcibly because of this. The pastor, too, is able to know individuals much more intimately and to keep in closer contact with them.

Recreational Features of Guild System Revived

Certain recreational features of the old Catholic guilds have been revived and adapted to Catholic activities through the organizations in the various districts of the parish.

The altar societies, in addition to their spiritual activities and their sanctuary work, are very active in putting on benefits for the church. These benefits take the form usually of outdoor and indoor get-togethers, at which a variety of entertainment and refreshments is provided, and, for young and old alike, are filled with the holiday spirit. Almost invariably, they are given on Sundays, after church services have been finished, and extend through the afternoon and early evening. The sodalities also, in their turn, sponsor similar social get-togethers. There is scarcely a Sunday, outside of the Lenten season, on which there is not a get-together of some sort in one or other of the districts of the parish. These affairs are always well attended and well conducted. They afford opportunity for a variety of recreation under Catholic auspices, hold the people together,

and, in a parish where Sunday collections are necessarily small, bring to the pastor nearly half of his annual revenue.

To further the active participation of parishioners in the life of the church, dinner clubs have been organized in three of the districts. These clubs are for men and young men only. The active membership and attendance at the monthly dinners range from 22 men, in the smallest club, to 45, in the largest. On some occasions as many as 60 have been present at one district club dinner. And when a joint dinner for all the clubs has been arranged, as many as 150 men have been present. Practical Catholics and Catholic men who are not practical are admitted to membership in the dinner clubs. The men have come to recognize themselves as active units in the church as well as powers for good in the community.

A Catholic atmosphere pervades the dinners. And they are served cheerfully and plentifully by the ladies and young ladies of the districts in which the clubs are established. Usually a Catholic speaker is invited to speak. And the members are encouraged to address the meeting briefly on any subject for the good of the club. (Financial matters and collections are taboo.) The pastor always has something of special interest to communicate that will draw the men closer to the Church. The fruit of these clubs has been an awakening of Catholic interest (and in some cases a return to the practice of their religion) in men who previously were Catholic in name only and a splendid spirit of Catholic comradeship among the men. A closer personal bond between the men and the pastor has also been established.

Select Group Functions as St. Vincent de Paul Society

A select body of men has been functioning for several years as the St. Vincent de Paul Society. Only 40 members are allowed. And the number is purposely kept at a few below 40. Representatives of each district of the parish are selected and voted to membership by the society. They are usually the leading men of their community and must be practical Catholics. They meet once a month for a two-hour session. The first hour is devoted to making reports on the charity needs of their districts, the reading of rules, and to the reading and discussing of a paper on some matter of Catholic interest. The second hour is devoted to friendly sociability and a buffet supper arranged by a committee of women but served (and paid for) by the men themselves. This organization, besides being the pastor's special link with the poor, makes an excellent advisory group with which the pastor can discuss important matters concerning the parish before he brings them to the attention of the dinner clubs or of the people in general.

Youth Activities Well Organized

In the spirit of the C. Y. O. movement, an active, uniformed troop of Boy Scouts has been organized at the Shrine. They march into the church in a body every Sunday and receive Holy Communion in a body every two weeks. It is hoped that troops will be organized in other districts, in due time. This is the wedge being used to get into the every-day lives of the boys to prevent the loss of them—very great in the past—and to train them culturally and spiritually. A gymnasium and social center for boys and young men is in the offing.

An important addition to the youth activities of the parish is a Volley Ball League, in which four of the district sodalities of the parish participate. Some 65 young ladies, fully uniformed in their colorful culottes and blouses, assemble every Monday evening at the public school gymnasium and compete for a trophy. A fine spirit of friendliness and good sportsmanship has developed among these young ladies as well as among the many district "rooters" (parents, friends and "boy friends") who attend the league games.

In a nearby village, where there is only a parish hall, a special youth club has been organized to prevent the local young people in their "teens" who have attended Sunday Mass in their district church from succumbing to the temptation to accompany their Protestant friends to church on Sunday evenings just "to have something to do." Fifteen minutes of Bible history instruction and an hour and a half of games, topped off with refreshments, have kept a group of 20 to 26 young people almost 100 per cent in attendance.

The crowning accomplishment in the spirit of C. Y. O. is the annual May Fete, produced and presented by the combined sodalities of the parish. Between two and three thousand persons attend. As a cultural element in a community in which parents are, for the most part, uneducated and of foreign birth, or farmers and laborers, this fete is unexcelled.

Emphasis on Catechetical Instruction and Study Clubs

The catechetical instruction of the children is attended to by the Franciscan Missionary Sisters of the Atonement who go from district to district, after school hours, and conduct morning kindergarten classes in the two largest districts. The sisters also visit the sick and instruct in the homes. They made more than 4,000 visits to homes in 1937. Regular catechetical instructions for adults are given in five districts every week by the pastor and his assistants.

Study clubs flourish in three districts and a special discussion group for women and older girls, led by a well-informed young lady, holds weekly meetings at the pastor's residence. The programs are planned.

As an annual get-together for all parishioners and their friends from nearby cities and towns (and, incidentally, to add nearly $2,000 to the parish revenues) the Mainland Catholic Picnic—a developed institution—offers the setting. The people, highly organized, do all the work themselves, under the guidance of the pastor.

Five Knights of the Holy Sepulchre (only one a mainland parishioner), at the request of the pastor, received their honors through Most Rev. Bishop Byrne and have been assigned by His Excellency as a guard of honor to the Precious Relics at the Shrine. The Shrine is the official headquarters of the Knights in Galveston Diocese.

Weekly Broadcasts Carry Pastor's Messages

Weekly broadcasts, by remote control, over a major Houston radio station, conducted by the pastor, carry the messages of the encyclicals and spread the devotion to the True Cross, every Sunday, from the Shrine, during noonday devotions, to a vast audience.

And so, the Shrine of the True Cross, established by the Bishop of Galveston, proceeds in its work of Catholic Action and is, through the grace of God, gradually transforming an area composed of mixed races and interests and one that, in part, was not long ago, a land of gun-play and feuds, the center of a large "bootleg business" and the "Little Cicero" of southern Texas, into a community composed of good citizens whose Church holds a prime place in their thoughts and their lives.

U. S. Legion of Decency Joins L'Office Catholique International du Cinematographe

THE Legion of Decency of the United States has become, with the approval of the Episcopal Committee on Motion Pictures, of which the Most Rev. John T. McNicholas, O.P., Archbishop of Cincinnati, is chairman, and that of the General Council of L'Office Catholique International du Cinematographe, a member of L'Office Catholique International du Cinematographe, it was announced last month at the New York headquarters of the Legion. Twelve countries have already affiliated themselves with this international organization.

The Office Catholique International du Cinematographe with headquarters in Brussels, Belgium, is an international federation of Catholic motion picture organizations which aims at strengthening the Catholic world front in the field of the cinema.

Monsignor Pace Dies *in* Washington

Noted Priest-Scholar and Long-time Friend of N. C. W. C. Universally Mourned

RT. REV. MSGR. EDWARD A. PACE, vice rector emeritus of the Catholic University of America and one of the nation's foremost educators, died at Providence Hospital in Washington, D. C., on April 26, 1938, following a prolonged illness. Monsignor Pace was in his seventy-seventh year.

One of the organizers of the N. C. W. C. Department of Education established by the Archbishops and Bishops of the United States in 1919, Monsignor Pace served for years on the Executive Committee of the Department, lending his sound advice and scholarly leadership to the shaping of its policies and development of its functions. No little of the early success of the work of the Department of Education was due to his interest and helpful association with its directing personnel.

Born in Florida in 1861, Monsignor Pace was ordained in Rome in 1885, returning to the United States to serve brilliantly as professor of psychology at the Catholic University, later as director of studies, and finally as vice rector. Member of many learned societies—educational, philosophical and scientific—which he honored through distinguished services and which in turn considered it a privilege to honor him—perhaps one of Monsignor Pace's greatest contributions was his well-known work in laying the foundation and bringing into realization "The Catholic Encyclopedia." As one of the editors of this monumental achievement; also as editor and associate editor of other important publications, Monsignor Pace left the mark of his priestly scholarship in many different directions. He was one of the founders of Trinity College in Washington and carried the extension program of the Catholic University of America to many educational centers throughout the country. In addition to the numerous honors conferred upon Monsignor Pace were the award to him by the Holy See of the *Pro Ecclesia et Pontifice* medal and his investiture in the rank of Right Reverend Monsignor, the latter in 1920.

It was Monsignor Pace as vice-rector of the Catholic University, who presented President Roosevelt to the chancellor for the honorary degree of Doctor of Laws on June 14, 1933, and who prepared the citation which was broadcast throughout the United States. Throughout his career, he was noted for the beauty and effectiveness of his English and in his tribute to President Roosevelt, he reached a high peak in his composition.

Two years later, at the annual commencement, on June 12, 1935, Monsignor Pace was himself the recipient of the honorary degree, Doctor of Laws, from the university he had served for nearly half a century from the Most Rev. Michael J. Curley, Archbishop of Baltimore and chancellor of the University. This degree has been granted but rarely at the Catholic University and is reserved usually for heads of states or their representatives.

On May 30, 1935, Monsignor Pace quietly celebrated with his family, the golden anniversary of his ordination to the priesthood. At the 1935 commencement the University gave public recognition to his services as well as paid fitting honor to his 50 years as a priest.

Monsignor Pace will be greatly missed by his legion of friends among the Hierarchy, clergy and laity; also outside of Catholic circles, by those who have for years known and respected his great abilities. *May his soul rest in peace.*

Library Association Plans June Meeting

MANY librarians of Catholic schools and institutions, from all parts of the United States, are planning to attend the annual Conference of the Catholic Library Association, which will be held this year in Kansas City, Mo., from June 13-18. The American Library Association is meeting in Kansas City at the same time. Officials of the Catholic Library Association have scheduled the general sessions of the C. L. A. so that the hours do not conflict with those of the A. L. A. Headquarters will be in the Municipal Auditorium.

The program committee has arranged for five general sessions, seven round-table meetings and a conference of the advisory board. The general sessions will be on Monday, June 13, 10 A. M.; Tuesday, June 14, 10 A. M. and 2:30 P. M.; and Thursday, June 16, 10 A. M. and 2:30 P. M. The first general session will be held in Immaculate Conception Cathedral, where the convention will be opened with a Pontifical High Mass offered by the Most Rev. Thomas F. Lillis, Bishop of Kansas City. A public reception at the Municipal Auditorium will follow. Dr. Carlos Castaneda, Latin American Garcia Library, University of Texas, will talk on Tuesday morning, June 14, on "Materials for the History of the Church in Latin-America in the University of Texas." Father Colman J. Farrell, O.S.B., will deliver the presidential address.

The advisory board will meet Monday, June 13, 2:30 P. M., chairman, Dr. William A. Fitzgerald, librarian, Brooklyn Preparatory School, Brooklyn, N. Y.

The round-table groups on Monday, June 13, at 2:30 P. M., will be as follows: *Cataloging and Classification:* Chairman, the Rev. Thomas J. Shanahan, librarian, St. Paul Seminary, St. Paul, Minn. *Hospital Libraries:* Chairman, Miss Margaret De Lisle, St. Mary's Hospital Library, St. Louis, Mo. *Library Service to Catholic Readers:* Chairman, the Rev. Louis A. Gales, managing editor, *Catholic Digest*, St. Paul, Minn.

Other round-table conferences will be held on Thursday, June 17, at 2:30 P. M.—*College Libraries:* Chairman, Victor A. Schaefer, head cataloger, Catholic University of America Library. *Elementary School Libraries:* Chairman, Sister Mary Ambrose, C.S.J., Wichita, Kansas. Grace E. Cantwell, superintendent of work with children, Queensborough Public Library, is preparing a paper for presentation at this meeting. *High School Libraries:* Chairman, Brother Sylvester, F.S.C., La Salle Institute, Glencoe, Mo. *Seminary Libraries:* Chairman, the Rev. Oliver L. Kapsner, O.S.B., St. John's University Library, Collegeville, Minn.

The executive council will meet the evenings of June 14, June 15 and June 17.

Hotel reservations for delegates to the conference may be made through Miss Catherine Sullivan, Hotel Baltimore, Kansas City, Mo. Sisters desiring accommodations may communicate with Miss Frances Lillis, 711 West Thirty-eighth Street, Kansas City. Members of the clergy who wish to arrange for a place to celebrate Mass may also address Miss Lillis.

Applications for membership in the Catholic Library Association should be addressed to Mr. Paul R. Byrne, secretary-treasurer, The University of Notre Dame Library, Notre Dame, Indiana.

JUNE STUDY TOPIC: "COMMUNISM *in* THEORY"

Second of a Series of Four Integrated Study Outlines —AN EXPOSE *of its* TEACHINGS

Based on the Encyclical of His Holiness, Pope Pius XI, "On Atheistic Communism"

IN THIS issue CATHOLIC ACTION publishes the second of a series of study outlines on the general subject of Communism. Catholics are almost universally disturbed by the inroads of Communism, and rightly so; but too many of us are not equipped to give the complete answer to Communism. We can cite its irreligion and its attack on the institution of private property; but beyond that many of us are unable to go. In order that Catholics shall be able to present a fully reasoned and comprehensive case against Communism this series of outlines has been planned. The first outline, published in the March issue of CATHOLIC ACTION, dealt with "The Catholic Theory of the State," showing wherein totalitarian states—Communist, Nazi and Fascist—diverge from Catholic principles. The present outline—"Communism in Theory," based on the Encyclical of His Holiness, Pope Pius XI, entitled "On Atheistic Communism," shows wherein Communism is at variance with Catholicism in principle. In other words, it presents a Catholic bill of particulars against Communism. Other outlines to follow will be: "Communism in the United States"—a study of its threat to us as Catholics and as citizens; and "The Catholic Cure for Communism"—the affirmative answer to the Communistic thesis, said answer being based on the social teachings of the Church.

To break down the whole body of Communist doctrine as developed by Marx, Engels, and Lenin particularly; to expose its nature as a philosophy of life (which it is primarily) and its applications in social and economic theory and tactics of action; and at the same time, to point out the Catholic doctrine in contrast—all this would require many pages. The authoritative comprehensive treatment in brief space is the Encyclical of Pope Pius XI "On Atheistic Communism." The answers to the questions in the following outline consist of continuous passages from paragraphs 8-14, *incl. and* 26-33 *incl. of the Encyclical (N. C. W. C. printing). They deal only with Communism as a theory, and that in the most compressed form. A consideration of the diabolic tactics used as a means to effectuate the theory and their results in terms of Communist activity and accomplishments in the United States will be considered in next month's outline. The whole Encyclical "On Atheistic Communism" (available at the N. C. W. C.) should be read.*

COMMUNISM IN THEORY: DOCTRINE

THE Communism of today, more emphatically than similar movements in the past, conceals in itself a false messianic idea. A pseudo-ideal of justice, of equality and fraternity in labor impregnates all its doctrine and activity with a deceptive mysticism, which communicates a zealous and contagious enthusiasm to the multitudes entrapped by delusive promises. This is especially true in an age like ours, when unusual misery has resulted from the unequal distribution of the goods of this world. This pseudo-ideal is even boastfully advanced as if it were responsible for a certain economic progress. As a matter of fact, when such progress is at all real, its true causes are quite different, as for instance the intensification of industrialism in countries which were formerly almost without it, the exploitation of immense natural resources, and the use of the most brutal methods to insure the achievement of gigantic projects with a minimum of expense—*Pope Pius XI.*

I. MARXIST EVOLUTIONARY MATERIALISM

Q. 1. What is the basic philosophic principle underlying Communism?

"The doctrine of modern Communism, which is often concealed under the most seductive trappings, is in substance based on the principles of dialectical and historical materialism previously advocated by Marx, of which the theoricians of bolshevism claim to possess the only genuine interpretation."

Q. 2. What does the term "materialism" mean, and why is it called evolutionary?

"According to this doctrine there is in the world only one reality, matter, the blind forces of which evolve into plant, animal and man. Even human society is nothing but a phenomenon and form of matter, evolving in the same way."

Q. 3. How is this concept and the Hegelian notion of a final synthesis resulting from the conflict of opposing forces applied to society?

"By a law of inexorable necessity and through a perpetual conflict of forces, matter moves towards the final synthesis of a classless society. In such a doctrine, as is evident, there is no room for the idea of God; there is no difference between matter and spirit, between soul and body; there is neither survival of the soul after death nor any hope in a future life."

Q. 4. Is this so-called essential conflict of classes, which through the victory of the proletariat is to produce the completely classless society, to be independent of man?

"Insisting on the dialectical aspect of their materialism, the Communists claim that the conflict which carries the world towards its final synthesis can be accelerated by man. Hence they endeavor to sharpen the antagonisms which arise between the various classes of society. Thus the class-struggle with its consequent violent hate and destruction takes on the aspects of a crusade for the progress of humanity. On the other hand, all other forces whatever, as long as they resist such systematic violence, must be annihilated as hostile to the human race."

II. MAN AND THE FAMILY UNDER COMMUNISM

Q. 1. Is it true that Communism considers man the product of society and having no rights in relation to it; that liberty consists only in comprehending and accelerating the inevitable necessity of the revolution ending in the classless society; that morality is concerned only with the interests of society or the class?

"Communism, moreover, strips man of his liberty, robs human personality of all its dignity, and removes all the moral restraints that check the eruptions of blind impulse. There is no recognition of any right of the individual in his relations to the collectivity; no natural right is accorded to human personality, which is a mere cog-wheel in the Communist system."

2. What does the Communism principle of equality imply with regard to authority?

"In man's relations with other individuals, besides, Comunists hold the principle of absolute equality, rejecting all ierarchy and divinely-constituted authority, including the uthority of parents. What men call authority and subrdination is derived from the community as its first and nly font."

. 3. How would property rights interfere with Communist doctrine?

"Nor is the individual granted any property rights over aterial goods or the means of production, for inasmuch as nese are the source of further wealth, their possession ould give one man power over another. Precisely on this core, all forms of private property must be eradicated, for ney are at the origin of all economic enslavement."

. 4. Is it true that in principle Communism has regarded monogamous marriage and the family as institutions devised through the concentration of and for the transmission of personal property?

"Refusing to human life any sacred or spiritual characer, such a doctrine logically makes of marriage and the amily a purely artificial and civil institution, the outcome f a specific economic system. There exists no matrimonial ond of a juridico-moral nature that is not subject to the nim of the individual or of the collectivity. Naturally, herefore, the notion of an indissoluble marriage-tie is couted."

. 5. How does the concept of complete "equality" apply to woman's relation to marriage, the home, family and the community? What about parents' rights?

"Communism is particularly characterized by the rejecion of any link that binds woman to the family and the ome, and her emancipation is proclaimed as a basic prinple. She is withdrawn from the family and the care of er children, to be thrust instead into public life and colective production under the same conditions as man. The are of home and children then devolves upon the collecivity. Finally, the right of education is denied to parents, or it is conceived as the exclusive prerogative of the community, in whose name and by whose mandate alone parents ay exercise this right."

III. Communist Society

. 1. What purpose would such a collective society have?

"What would be the condition of a human society based on uch materialistic tenets? It would be a collectivity with o other hierarchy than that of the economic system. It would have only one mission: the production of material hings by means of collective labor, so that the goods of this world might be enjoyed in a paradise where each would give according to his powers' and would 'receive according to his needs.'"

. 2. To achieve this end, what power has the "collectivity" over the individual?

"Communism recognizes in the collectivity the right, or ather, unlimited discretion, to draft individuals for the abor of the collectivity with no regard for their personal welfare; so that even violence could be legitimately exercised to dragoon the recalcitrant against their wills."

. 3. What part would morality, law and God play in the Communist order?

"In the Communistic commonwealth morality and law would be nothing but a derivation of the existing economic order, purely earthly in origin and unstable in character. In a word, the Communists claim to inaugurate a new era and a new civilization which is the result of blind evolutionary forces culminating in a humanity without God."

Q. 4. What role does Communism now think the State plays? Would the State exist in a "classless" society?

"When all men have finally acquired the collectivist mentality in this Utopia of a really classless society, the political State, which is now conceived by Communists merely as the instrument by which the proletariat is oppressed by the capitalists, will have lost all reason for its existence and will 'wither away.'"

Q. 5. Meanwhile is the State of any use to Communism?

"However, until that happy consummation is realized, the State and the powers of the State furnish Communism with the most efficacious and most extensive means for the achievement of its goal.

"Such, Venerable Brethren, is the new gospel which bolshevistic and atheistic Communism offers the world as the glad tidings of deliverance and salvation! It is a system full of errors and sophisms. It is in opposition both to reason and to Divine Revelation. It subverts the social order, because it means the destruction of its foundations; because it ignores the true origin and purpose of the State; because it denies the rights, dignity and liberty of human personality."

DOCTRINE OF THE CHURCH IN CONTRAST

"We have exposed the errors . . . of bolshevistic and atheistic Communism. It is now time, Venerable Brethren, to contrast with it the true notion, already familiar to you, of the *civitas humana* or human society, as taught by reason and Revelation through the mouth of the Church, *Magistra Gentium*."

IV. God, Man and the Family

Q. 1. In contrast to the Communist belief that matter constitutes the only reality, that thought and intelligence evolve from matter, and that there is no God, what does the Church teach?

"Above all other reality there exists one supreme Being: God, the omnipotent Creator of all things, the all-wise and just Judge of all men. This supreme reality, God, is the absolute condemnation of the impudent falsehoods of Communism. In truth, it is not because men believe in God that He exists; rather because He exists do all men whose eyes are not deliberately closed to the truth believe in Him and pray to Him."

Q. 2. What is the real nature of man and his superiority to matter?

"In the Encyclical on Christian Education We explained the fundamental doctrine concerning man as it may be gathered from reason and Faith. Man has a spiritual and immortal soul. He is a person, marvelously endowed by his Creator with gifts of body and mind. He is a true 'microcosm,' as the ancients said, a world in miniature, with a value far surpassing that of the vast inanimate cosmos."

Q. 3. His end? His relations with God? His rights?

"God alone is his last end, in this life and the next. By sanctifying grace he is raised to the dignity of a son of God, and incorporated into the Kingdom of God in the Mystical Body of Christ. In consequence he has been endowed by God with many and varied prerogatives; the right to life, to bodily integrity, to the necessary means of existence; the right to tend toward his ultimate goal in the path marked out for him by God; the right of association and the right to possess and use property."

Q. 4. What is the real origin of marriage and the family? The fundamental rights of the latter.

"Just as matrimony and the right to its natural use are of divine origin, so likewise are the constitution and fundamental prerogatives of the family fixed and determined by

the Creator. In the Encyclical on Christian Marriage and in Our other Encyclical on Education cited above, We have treated these topics at considerable length."

V. Nature of Society—Mutual Rights and Duties

Q. 1. Does Society exist for the good of man? Why?

"But God has likewise destined man for civil society according to the dictates of his very nature. In the plan of the Creator, society is a natural means which man can and must use to reach his destined end. Society is for man and not vice versa."

Q. 2. Isn't that Individualism?

"This must not be understood in the sense of liberalistic individualism, which subordinates society to the selfish use of the individual; but only in the sense that by means of an organic union with society and by mutual collaboration the attainment of earthly happiness is placed within the reach of all. In a further sense, it is society which affords the opportunities for the development of all the individual and social gifts bestowed on human nature. These natural gifts have a value surpassing the immediate interests of the moment, for in society they reflect the divine perfection, which would not be true were man to live alone. But on final analysis, even in this latter function, society is made for man, that he may recognize this reflection of God's perfection, and refer it in praise and adoration to the Creator. Only man, the human person, and not society in any form is endowed with reason and a morally free will."

Q. 3. Has man any obligation toward civil society and authority? Or society any power over the individual's rights, and the exercise of these rights?

"Man cannot be exempted from his divinely-imposed obligations toward civil society, and the representatives of authority have the right to coerce him when he refuses without reason to do his duty. Society, on the other hand, cannot defraud man of his God-granted rights, the most important of which we have indicated above. Nor can society systematically void these rights by making their use impossible."

Q. 4. Why should material things belong to man as a person?

"It is therefore according to the dictates of reason that ultimately all material things should be ordained to man as a person, that through his mediation they may find their way to the Creator. In this wise We can apply to man, the human person, the words of the Apostle of the Gentiles, who writes to the Corinthians on the Christian economy of salvation: 'All things are yours, and you are Christ's, and Christ is God's.' While Communism impoverishes human personality by inverting the terms of the relation of man to society, to what lofty heights is man not elevated by reason and Revelation!"

VI. Nature of Society—The Social-Economic Order

Q. 1. Do private property and other economic relations and processes have only an individual character in Catholic teaching?

"The directive principles concerning the social-economic order have been expounded in the social Encyclical of Leo XIII on the question of labor. Our own Encyclical on the Reconstruction of the Social Order adapted these principles to present needs. Then, insisting anew on the age-old doctrine of the Church concerning the individual and social character of private property, We explained clearly the right and dignity of labor, the relations of mutual aid and collaboration which should exist between those who possess capital and those who work, the salary due in strict justice to the worker for himself and for his family."

Q. 2. What means instead of class struggle and terror are to be used to save the world from its economic crisis?

"In this same Encyclical of Ours We have shown that the means of saving the world of today from the lamentable ruin into which amoral liberalism has plunged us, are neither the class-struggle nor terror, nor yet the autocratic abuse of State power, but rather the infusion of social justice and the sentiment of Christian love into the social-economic order."

Q. 3. What proposal for economic organization is made which respects the proper structure of society, and what is the function of public and civil authority regarding it?

"We have indicated how a sound prosperity is to be restored according to the true principles of a sane corporative system which respects the proper hierarchic structure of society; and how all the occupational groups should be fused into a harmonious unity inspired by the principle of the common good. And the genuine and chief function of public and civil authority consists precisely in the efficacious furthering of this harmony of all social forces."

VII. Nature of Society—Social Hierarchy and State Prerogatives

Q. 1. What is the function of the political state with regard to human rights?

"In view of this organized common effort towards peaceful living, Catholic doctrine vindicates to the State the dignity and authority of a vigilant and provident defender of those divine and human rights on which the Sacred Scriptures and the Fathers of the Church insist so often."

Q. 2. Is it true that all have equal rights in civil society?

"It is not true that all have equal rights in civil society. It is not true that there exists no lawful social hierarchy. Let it suffice to refer to the Encyclicals of Leo XIII already cited, especially to that on State powers, and to the other on the Christian Constitution of States. In these documents the Catholic will find the principles of reason and the Faith clearly explained, and these principles will enable him to defend himself against the errors and perils of a Communistic conception of the State. . . ."

Q. 3. Why can the mutual rights and duties of man and the State not be changed?

"Both man and civil society derive their origin from the Creator, Who has mutually ordained them one to the other. Hence neither can be exempted from their correlative obligations, nor deny or diminish each other's rights. The Creator Himself has regulated this mutual relationship in its fundamental lines, and it is by an unjust usurpation that Communism arrogates to itself the right to enforce, in place of the divine law based on the immutable principles of truth and charity, a partisan political program which derives from the arbitrary human will and is replete with hate."

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KEY THOUGHTS *from the* YOUTH BROADCASTS

WE PRINT herewith excerpts from the five addresses delivered during April in connection with the "Call to Youth" broadcasts inaugurated February 5 under the auspices of the National Council of Catholic Women. These broadcasts will be continued during May each Saturday at 12 o'clock noon *Eastern Daylight Saving Time* or 11 o'clock *Eastern Standard Time*, the final address being scheduled for Saturday, May 28. The broadcasts are carried over the Blue Network of the NBC through the courtesy of the National Broadcasting Company and associated stations. Complete copies of the addresses from which the following key thoughts are taken may be had gratis upon request of the national headquarters of the National Council of Catholic Women, 1312 Massachusetts Avenue, Washington, D. C.

ne Family Unit

NOTHING under heaven could be more acceptable in the sight of God than a young couple realizing the eals of Christian marriage; that marriage is a divine stitution and a sacrament, a sign of the union of Christ nd His Church; its prime purpose to bring into the world nd rear children for happiness here and in the hereafter. "Youth must be taught to appreciate and to strive for e economic and social conditions that are necessary to a ll and complete existence. Conditions are unsettled. Our uths are confronted with a serious economic problem. anting to marry, they ask: 'How can we marry?' Our oly Father's Encyclical 'On Christian Marriage,' stands rth as a beacon light. We must watch and pray; our mes, our families, the whole structure of civilization is ing threatened. As citizens and leaders of youth our sponsibility is ever present, to hold high our ideals of hristian family. To this end we urge a frank facing of e problem on the part of our young people and a definite reparation for marriage and parenthood, not only in group udy and discussion but in individual reading of literature aling with the family in all its relationships. The many cational activities that have so great an appeal may clude home arts and crafts. How our girls love home corating, cooking, sewing, home nursing, and child care! r our boys, too, there are special activities to be fostered. nd this family life must be an influence in the community, mother's and daughter's tea, a father's and son's breakfast supper, a family community night—all these will do uch to build high ideals of home life. In all we do we keep er before us the Holy Family as the perfect model.

"From its inception, the National Council of Catholic omen has had as its objective the preservation and pro- ction of the family and family life. Our young mothers d fathers of today were girls and boys of yesterday; a eat majority entered this most important field of life th practically no training or preparation.

"Every child sent to earth by God is a definite responsi- lity and the moral growth, emotional development, and ture conduct of these children depends on our relation- ip, understanding and association with them. Let us alize they have their problems. Listen and be genuinely terested. If there is that perfect understanding between rent and child, there will not be so many problems."—*Mrs. hn J. Shea, president, Nashville Diocesan Council of atholic Women.*

uth Creates Beauty

WHAT are the forms and formulas through which a leader might evolve, develop and nurture this highly sired creative power whence emanates beauty? How is recognized, where is it found, and what are its particular erequisites? Instantly the youth of yesteryear gives back e answer: 'Know youth itself.' Only in and through thorough understanding and appreciation of the world d the environment of which they are an integral part n the how, the where, the what be sought. For this eative power is a vital force springing from the depth the inner self and when nurtured and developed in the rtile soil of active thinking and doing it blossoms forth naive, sincere, and uniquely individual, a living symbol of a rich imagination. In the sparkling jest of the catch phrase, the joy and humor of the witty saying, the rhythm of the song and dance, the colorful pattern of the dress, the nonchalant attitude of seeming indifference so often mistaken for over-confidence or an enlarged ego is found the vitality of youth. It is their spontaneous ability to think and to do that enlarges the scope of their self-expression and brings to full fruition the life in the world around them, making it an exciting place in which to live. Thus it becomes both a privilege and a challenge to youth leaders to plan a program that will not only develop and conserve this universal power of youth, but built it with greater strength, more beauty, and deeper meaning. . . ."

"Beauty is its own excuse for being and is spirited, vital, real in relationship to the depth of feeling of the doer. The 'how' of this creative doing, like the big black booga-boo of cradle days, just jumps right out at you. It never comes twice in the same shape, size, form, or color. It simply comes dancing, laughing, singing, filled with the sheer joy of living for it dwells in the depths of inspiration, the marble castles of idealistic youth. Beauty is not the definite concern of these creators. Their interest lies in the ability to fashion into being the seeing, thinking, feeling of the inner self; the success or failure of the act is simply the likeness of the thing conceived to the thing produced. So as a strong basis for any program involving creative beauty, I would set the foundation firmly on the words, 'Just let it happen,' and instantly erect the superstructure from the materials through which it can happen, and, may I add, will happen; not by all at once—first the few, then the many."—*Miss Beatrice Harrison, Art Department, Detroit Public Schools; Craft Adviser, N. C. C. W.*

The Service of the Mind

"THE mind is won to service primarily through ideals, faith and organization. Consider the instrument which you turn on to receive messages from all parts of the world. A man had an ideal, he had faith in that ideal, he organized effort and material, and we casually accept a modern miracle—the radio. And so in various realms of life where ideals, faith and organization are coordinated, door after door opens revealing incomparable worlds of interest and power.

"Yet, amid the alluring opportunities of today, ideals remain separated from the lives of many. Thoughts, desires and activities strike no root in spiritual faith. Countless of our youth, with all their strength, follow restlessly one of the 'isms' of the age which like the gorgeous coat of Joseph provide color—but not harmony.

"In all activities, hiking, bowling, dancing, as well as in spiritual development it is interest that sets youth thinking and planning for themselves. It is interest that generates enthusiasm in their organized efforts. Then too, young men and girls need to do their own work rather than have it done for them, for all of us learn best the facts we find out for ourselves and half the fun is in experiencing the ecstasy of discovery in the development of a plan.

"We need to present religion as a way of living, as an heroic adventure in goodness. This is being done in many

parts of our country through religious discussion clubs,—groups of 10 or 12 persons meeting weekly for about an hour to discuss religion. A simple plan of organization is offered but no cut and dried method. The discussion club asks each member to think—to think aloud so that all may profit thereby. . . . Plans for organizing such clubs are at your disposal. Happily there are no examinations. By active participation in a group you will become newly awakened to the loveliness of your faith and the joy and courage found in an increased practice of it.

"If youth are brought to know Christ in a personal way and become confident of the truths of His teachings they are prepared to meet undisturbed the deceptions and allurements of life. Even in suffering and defeat they are aware that Christ by His grace will continue and complete His work in their lives as He did in St. Peter's, as He does for all who take up their cross and follow Him."—*Miss Miriam Marks, executive secretary, National Confraternity of Christian Doctrine.*

Heading the Professions

THE following are questions and answers from the above-titled interesting discussion in which Miss Dorothy Abts, instructor in Case Work and Family Welfare, National Catholic School of Social Service, and Miss Olive Gage, instructor in Child Welfare, N. C. S. S. S., participated:

Miss Abts—"To a large extent, volunteers are leading groups. I am interested, Miss Gage, in the place of the professionally trained worker in this picture."

Miss Gage—"There seems to be a prevailing notion that group leaders need only an expansive personality, an interest in people and a craving for the crowd. Because the leader's work is tied up with care-free moments, it is easy to view group leadership as an informal, easy kind of thing to do. Let us visualize the trained group worker as a kind of 'social engineer.' She must have the capacity to organize a collection of individuals into an active, constructive working unit. She must steer the program so that it will have a well-balanced program of spiritual, cultural, vocational, recreational and service activities, through discussion groups, music, art, and civic activities, dramatics, games, athletics, and physical education. But providing a program is not the whole thing; to see that it is carried out in such a way that the individuals in the program have their capacities, their needs, and their opportunities for self-expression met is paramount. In other words, a dose of so much of this kind of play and so much of that kind of activity does not give group work its proper essence. The professional plans, surveys, supervises, analyzes, and directs. She it is who is responsible for the *whole* program, while the volunteer leader usually works with one or two of several groups. The volunteer usually selects her work as a part-time avocation; the professional selects it as a full-time vocation. One of the major duties of the professional leader in group work is selecting, training and supervising appropriate volunteer group leaders for clubs, classes and other activities. Q.—What parts of the group work program can be carried by volunteers?"

Miss Abts—"Many of the specific services in all fields of social work must be performed by volunteers. . . . The many tasks in social work can not be performed by professional workers alone, even in normal times, and in every period of emergency and stress, such as war or serious economic depression, we are reminded that there can never be too many intelligent and devoted workers. . . . The function of the volunteer is a continuing one. We will never reach the point where we can say that every human problem has been solved and every human need has been met. As soon as something has been done with one problem, there is an appeal for help in meeting another. Human needs are almost unlimited and they are constantly shifting, even as the life of the individual and that of the group changes and develops. There will always be human respons to human need."

Miss Gage (in summing up). "There can be no wal between professional and volunteer when there is candi appreciation of the fact that both are inseparable com panions. They are inter-dependent. Their clientele is common one; their activities, though they may vary at suc points where each one's special skills can function, are nevertheless, inseparable in a well-balanced program."

Leadership of Volunteers

DURING this broadcast Mrs. Alice Conway Carney, national community organizer of the Girl Scouts, and Miss Constance Armstrong, president of the Board of Directors of the Catholic Young Women's Club of New York City, interviewed each other on phases of the subject under consideration. Following are some of the questions and answers:

Q. "Mrs. Carney, how do you interest women in takin training?"

A. "We try to show the prospective leader that volunteer and professionals alike need training. A good heart is good beginning but a trained mind is a necessary supple ment. We want to know that our youngsters are not fol lowing a hit and miss leader whose game is without form or objective. The modern trend is toward a blend of goo will and intelligent training for the volunteer job in hand.

Q. "Aside from courses in high schools and colleges hov would a leader obtain training?"

A. "Many local communities offer courses which help wit group work. There are courses in girl psychology an behavior, program planning as in Girl Scouting; course in special interests such as nature, arts and crafts, musi dancing, dramatics, homemaking, etc. There are trainin centers throughout the country where a leader may tak intensive courses of a week or two weeks to help her to b a leader. Thousands of women come to these trainin centers each summer. These courses will help a leader t increase her store of knowledge, and help her in club man agement. The trained leader allows her girls to choos their own adventure and to plan with them the steps whic will lead to satisfactory club work. A leader may spur o her girls, or drop an idea of her own into the meeting fo general discussion. She learns to guide rather than t try to supply too much ready-made planning. She acquire the principles of self-government and passes them on t her girls in many ways. Trained leaders allow freedo of suggestion and discussion, and only when the youn people's proposals involve moral or physical hazards ar they stopped. Wise leaders divert such proposals and sub stitute suggestions rather than use the negative prohib tion. A trained leader knows that she should be intereste in the individual girl—in the individual's relation to th group and in the group itself."

Q. "And wouldn't you say, Mrs. Carney, that girls see and gain from such wise leaders inspiration, informatio and guidance?"

A. "Yes, surely, Miss Armstrong, and I know of n better example of this than in the club work with whic you have been associated."

Q. "Mrs. Carney, what guides you in the selection leaders in your club experience?"

A. "I would say that the same qualities of leadershi we have mentioned before hold true in the selection leaders for the established club, and I have always tri to bear in mind the type of activity that a particular grou of girls join the club to find. Then I try to find someo whose hobby or possibly professional work qualifies her be a helpful guide to the girls in this particular group."

Q. "But, Miss Armstrong, I notice you invite many not specialists to your club. Would you classify these peop as volunteer leaders?"

A. "Yes, I must admit I have been very grasping in ca

(*Turn to page* 27)

N. C. C. W. Seeks 100% Affiliation *with* Diocesan *and* National Councils

THE zealous efforts of our diocesan presidents and diocesan chairmen of Organization and Development are evidenced in many dioceses through increased affiliations and through prompt renewals of memberships at the ıe of expiration.

The spirit of Catholic Action is contagious and where ecial efforts are extended to reach every group of Catholic men in a given section, the result is usually a large pertage of affiliations.

The policy of isolation has long been passé. With inased dangers to moral and physical welfare, the necesy for corporate consideration and action becomes imrative. The consolation and real joy which one experices in sharing material benefits with one's fellowman is surpassed by the satisfaction resulting from sharing joy of our spiritual and educational accomplishments.

Several years ago in order that there might be some asure by which an estimate could be made with regard the degree to which the diocesan and national councils re in direct contact, through affiliation, with the orıized groups of Catholic women, it was decided to use number of parishes with resident pastors within a cese as a norm. When a diocese has a total affiliation ıal to this number, it is considered 100 per cent organized. r the average diocese to reach the 100 per cent mark is at all impossible as has been evidenced by those which at present recorded: Charleston, Fort Wayne, Harrisrg and Nashville. The latter, which has but 22 parishes h resident priests, has a total of 37 affiliations. Other ceses which can claim more than 75 per cent affiliation this basis include: Amarillo, Galveston, LaCrosse, New leans, San Francisco and Spokane.

Recently, the Most Reverend Samuel A. Stritch, Archhop of Milwaukee, and episcopal chairman of the N. C. W. C. Department of Catholic Action Study, addressed all of the pastors of the Archdiocese urging the affiliation of all parish groups through the formation of parish units in each parish. Speaking of the Council, His Excellency stated: "Fortunately in our Archdiocese, the Council has been existent and vigorous from the very first call of the Hierarchy and we can assure you that it has been the means of very great good for Holy Church."

In the dioceses of Albany, Green Bay, St. Augustine and Oklahoma City-Tulsa increased affiliations indicate that special efforts are being put forth to promote affiliations.

The National Committee on Organization and Development, through its national chairman, its co-chairman and its consultant, who is field secretary for the National Council, offers every assistance to diocesan, deanery and parish chairmen in an effort to stimulate interest within local groups of Catholic women, whether parochial or interparochial, in becoming a part of both the diocesan and national councils.

Upon the seriousness with which our Catholic women in every part of the country regard their membership in the National Council and the care which is given to the use of the publications which go to affiliated groups, depend the growth and effectiveness of this national federation of our Catholic women. Its work is primarily one of keeping our Catholic women informed, of keeping them in touch with one another and of banding them together for the mutual benefit of all.

A special appeal has been made to all diocesan councils to do all in their power to increase their affiliations during these spring months. The results will be recorded both in CATHOLIC ACTION and in the reports made at the National Convention, in Biloxi, in October.

Conventions Planned by State and Diocesan Councils

DIOCESAN and State Councils of Catholic Women are planning their diocesan conventions. We list here the dates so that presidents who may wish to visit neighing conventions can do so.

Seattle, May 1-3; St. Louis, May 3-4; Fort Wayne, May ; Wisconsin State Council of Catholic Women, May 12; Cleveland, May 14; LaCrosse, May 19; San Franco, May 21-22; Boise, May 22-23; Harrisburg, June 16; ramento, tentatively in June; Lafayette, tentatively for ptember; Minnesota State Council of Catholic Women, ptember 21-22; Mobile, just before the national conıtion.

National organizations affiliated with the National Counnotice of whose meetings we have received, are National rist Child Society, May 4-5, Omaha; National Catholic men's Union, August 21, Bethlehem, Pa.; and the Interional Federation of Catholic Alumnae, August 24-28, veland. This is the first time that a national convention the Christ Child Society has been held outside Washton, and the members in Omaha are working hard to ke this an outstanding success.

Deanery or district conventions are becoming more popr according to the requests for literature and suggestions eived at headquarters. Deaneries in the dioceses of arillo, Grand Island, Harrisburg, Belleville, Nashville, chester, Cincinnati, Des Moines and Wheeling have writ- for material for display and for suggestions for eches. "Organization," "The Christian Family" and "Youth" are among the topics inquired about most frequently.

Officers and board members have been invited to participate in these sessions. Miss Williams is attending the Portland, Me., convention; Mrs. Dignan has been invited to go to Boise; Mrs. McCarthy is attending a meeting in Middletown, Ohio. Fort Wayne has invited two of our national officers.

BILOXI ANXIOUS TO WELCOME N. C. C. W.

THE Most Rev. Richard O. Gerow, Bishop of Natchez, the Rt. Rev. Msgr. Patrick O'Reilly, Jackson, and the Rev. William Leech, Biloxi, and twenty-eight board members attended the recent semi-annual meeting of the Natchez Diocesan Council of Catholic Women.

"All members are most enthusiastic with the news that the National Convention will meet in Mississippi this year and are looking forward with much pleasure to this event," writes Mrs. Allye Hootsell, diocesan president. The convention (the 18th in the history of the N. C. C. W.) will be held in Biloxi, Miss., October 22-26, 1938.

Miss Katherine R. Williams, national president, spent some time at headquarters planning with the program committee.

Catholic Women Back Clean Reading Drive

A Survey by Irma Piepho of the N. C. C. W. Headquarters Staff

THE drive for clean reading is gaining momentum. In a survey of diocesan councils to ascertain those that had undertaken drives or were cooperating with them, it was discovered that at least 20 councils were participating. A number of replies were received stating that the councils were considering such a drive but desired fuller knowledge of procedure. Attention is called to the article by Bishop Noll in the January CATHOLIC ACTION and to an editorial in the April issue. Also the December 25, 1937, issue of *America* carried an article by Bishop Noll on the Fort Wayne drive.

The need for such action is well evidenced by the number of letters received at headquarters, many of which incidentally are from non-Catholics, asking that something be done about the salacious literature that is flooding the country. One non-Catholic wrote in saying that she looked to the Catholics for a concerted drive against this evil, since they were the ones who started the clean-up in the movies.

As a brief recapitulation, however, we present some points of procedure as gleaned from all the reports: 1. Appoint a chairman and committees to cover the different phases. 2. Know the local, state and national laws governing salacious literature. 3. Make a survey of the newsstands, drug stores, bus stations, department stores and circulating libraries to ascertain the objectionable magazines sold. Bishop Noll's article gives standards for judging this literature. 4. List the location of these vendors. 5. Interview civic, religious and service clubs to enlist their cooperation. 6. Organize a speaker's bureau to give talks before clubs and other groups. 7. Hold a joint meeting. 8. Enlist the aid of the newspapers: articles and editorials on the effects of bad reading. 9. Use the radio for talks. 10. Talks from the pulpit. 11. Get cooperation of newsdealers and managers.

Procedure has varied according to the conditions met. If there are local ordinances, these can be enforced in cooperation with the police department. The International Federation of Catholic Alumnae reports an example of such cooperation:

"In one city a concentrated drive proved most successful. At a given time on a certain day in various localities, members of this Indecent Literature Drive Committee visited drug stores, newsstands, etc., escorted by a policeman to whom they pointed out books previously marked as in violation of decent literature. The gentleman of the law gathered these in bundles and awaited the arrival of a truck secured for this collecting purpose. The day's collection netted tons of magazines and books, the reading content of which was filth, sometimes openly stated and at others left to individual interpretation. The success of the raid was due to its suddenness and lack of forewarning. This latter is a factor that must be considered." Of course considered and obtained, too, were civic and legal cooperation.

In Denver, during the course of one week, 9,000 copies of a magazine were returned to the distributing agent. A recent letter from Denver states that the newsstands are 99 per cent clean.

Withholding patronage from dealers persisting in offending has been found effective by some of the groups.

A rather complete study was made by the Wisconsin Council of Catholic Women and the findings and outline of procedure sent to affiliated units. This survey shows that a majority of the salacious magazines are printed in New York, Illinois, New Jersey, and Delaware. Since most of these are barred from the mails and since enforcement of federal laws governing interstate commerce is rather difficult, one must look to local control. And this means a concerted drive throughout the nation, as some publishers, finding their magazines barred in some states, send the consignment to adjoining states for distribution.

Ramifications of the drive and outgrowths of it include drives for clean speech in certain communities and for cleaning out undesirable phonograph records.

But the job is not ended in cleaning out the newsstands. In reciprocation for the cooperation of newsstands, the Wisconsin Council advocates the encouraging of reading of good magazines. Better magazine clubs for adults would be helpful. Get teachers of English and librarians and P. T. A. groups to give publicity to books of adventure and books suitable for young people to take the place of the scurrilous adventure of the objectionable magazines. (Incidentally, in the survey conducted by the I. F. C. A., it was found that "more frequently the adult inquired for the undesirable than the young readers did, although fertile fields are found in the neighborhood of schools, particularly the high schools.")

Other positive practices as reported include study clubs of current Catholic events, with reviews of Catholic books and magazines, subscriptions to Catholic newspapers and periodicals for reading rooms and libraries; contribution of Catholic books to the library; Catholic book shelf, exhibits of good reading books, publication of lists of good, wholesome reading; having parents watch the reading material of their children, as it is with the parents that responsibility rests in the last analysis.

Of course, local groups will have to guard against "relapses." "Eternal vigilance" is necessary.

Of the councils and organizations responding, Fort Wayne, Lafayette, Oklahoma City, the Wisconsin Council of Catholic Women, and the International Federation of Catholic Alumnae were carrying on active campaigns. In Nashville and Davenport local groups were cleaning up their stands. In Albany, Denver, and Providence the councils were cooperating with the priest director appointed by the Bishop. The Catholic Youth Organization in Belleville was responsible for the drive there. In Detroit, affiliated organizations are cooperating with the Council of Catholic Organizations. In Great Falls, the drive is under the direction of the Holy Name Society, with the Men's Council Women's Council, and youth groups cooperating. The dioceses of Green Bay and LaCrosse are working with the Wisconsin Council. The women of Omaha are cooperating with a civic board. The National Better Magazine Committee has the cooperation of the Pittsburgh Council. The Catholic Student's Mission Crusade in Dubuque and the Sodality in Mobile enlisted the aid of the respective councils. Councils that are considering the drive have planned to begin, or have just begun, include Amarillo, Boise, Charleston, Helena, Little Rock, Natchez, Des Moines, Grand Island, Santa Fe, St. Augustine, and Toledo. El Paso had a drive in 1934 but plans to inaugurate another.

N. C. C. W. NATIONAL IMMIGRATION COMMITTEE

Due to lack of space, a most informative article on the work of the N. C. C. W. Immigration Committee, citing especially the effective follow-up activities of the Helena Diocesan Council, has been unavoidably postponed. This article will appear in the June issue of CATHOLIC ACTION.

N.C.S.S.S. Trustees Review Work *of* Service School

THE annual meeting of the Board of Trustees of the National Catholic School of Social Service was held at the school on Sunday, April 24, with the Rt. Rev. Msgr. ichael J. Ready, president of the board and general secre- ıry of the N. C. W. C., presiding.

Present at the meeting were the following: Rt. Rev. Msgr. oseph M. Corrigan, rector of the Catholic University of merica; Rt. Rev. Msgr. Francis J. Haas, dean of the chool of Social Sciences, Catholic University of America; homas F. Woodlock, editor, *The Wall Street Journal;* ruce M. Mohler, director, N. C. W. C. Bureau of Immi- ration; Miss Katherine R. Williams, president, National ouncil of Catholic Women; Miss Mary G. Hawks, former ational president, N. C. C. W.; Mrs. Barbara Ryan, treas- rer, N. C. C. W., Miss Agnes G. Regan, executive secre- ıry, N. C. C. W.; and Rev. Lucian L. Lauerman, director f the School. Welcoming Father Lauerman in the name of ıe Board as the new director of the School, Monsignor eady said:

"It is my pleasure to record the appointment of the Rev- rend Lucian L. Lauerman to the directorship of the School nd to acknowledge the Board's and School's gratitude to rchbishop Howard of Portland for acquiescing in the ap- ointment and to the Rt. Rev. Msgr. Corrigan in arranging etails of administration to make it possible.

"Father Lauerman assumed the responsibility of director September, 1937. His professional preparation and ad- inistrative experience insure the School's further progress standards and achievements during his tenure as director. the name of the Board, I bid Father Lauerman a cordial elcome and express to him the promise of whole-hearted ssistance in his present duties.

"Present trends," he continued, "in our national life indi- ate the almost prophetic wisdom of those two great priests iefly responsible for the School's establishment—the reatly beloved Monsignor John J. Burke and Monsignor William J. Kerby. As the School closes its first score of years, its importance in our national life is evident. Far-reaching programs of social reconstruction are affecting every section of the country and every mode of life. The Church must in a special way contribute both her philosophy and her idealism to the nation during this critical social evolution. The need is apparent. The character of the work entrusted to the School makes its place in our educational organization indispensable."

Monsignor Ready paid tribute to all collaborating for the further advance of the School and to the late Mrs. Edward Hines who had contributed the Loretta Hines Scholarship to the School and otherwise greatly aided its progress.

The annual report of Father Lauerman noted growth and development and proposed certain changes in curriculum in connection with new trends in social work, appointment of additional members to faculty, appreciation for the co-operation of the many local and private agencies, etc. The report noted the enrollment of 52 students for the current year; of this number, 26 are from the eastern section of the country, 17 from the middle west, nine from the west, two from Canada, one from Puerto Rico. The policies of relationship with the Catholic University of America have been maintained. The specific affiliation has, however, been transferred from the graduate School of Arts and Sciences to the new School of Social Science.

Study of the financial situation revealed the need of a concerted movement on the part of the Board of Trustees and the National Council of Catholic Women to increase the income for the School. Looking toward the wider development necessary to meet the growing demands in the field of Social Service, both endowment fund and maintenance fund must be materially increased.

In asking approval for the issuance of a new catalogue, Father Lauerman presented a statement of interpretation of the National Catholic School of Social Service which is to serve as the introductory page.

Key Thoughts From the Youth Broadcasts—(*Continued from page* 24)

ıg on these distinguished people and they have volunteered ıeir time. They are leaders in their own field but not ecessarily group leaders. They have been invaluable in ıpplementing our club leaders and stimulating our club ıembers. I would go even further and say they have ıjoyed giving their time. Now, Mrs. Carney, I should like) ask: After your leader is selected and trained and her ub or troop is underway, does she have anyone to whom ıe may turn for advice?"

A. "This is a very important factor to keep in mind. urely after a leader has been secured and trained, she ıust not be left completely to her own devices. I believe ıat a committee of women should function as an advisory roup to the leader. They should, in no way, interfere ith the club activities but they may make it possible for ıe leader to take more training at intervals, may help ei with equipment and literature, may sometimes provide good meeting place, or act as liaison officers between ıe club and the institution that houses the club. Such a ommittee could act as a source to be tapped in order that ıe leader may feel recharged. That little pat on the back, ıat word of appreciation for the volunteer leader is very ıportant and very human. Of course in an organized ub house such as yours, the board of directors as well ; the executive of the club probably take the place of such committee."

Miss Armstrong, concluding, said: "Let us hope that the numbers of leaders will grow in still greater proportions than they have in the past few years, and a greater number of our young people will be able to share the joys of comradeship and the cultivation of interesting hobbies."

Reno Youth Conference—May 28-29

THE Second Regional Youth Conference will be held in Reno, May 28-29, 1938, under the sponsorship of the Most Rev. Thomas K. Gorman, Bishop of Reno.

The National Catholic Welfare Conference Youth Bureau, the National Council of Catholic Women and the National Council of Catholic Men share the responsibility for and will participate in the conference.

The program will stress in a special way training for leaders. Bishop Gorman has invited the cooperation of all the Bishops in the western provinces and it is hoped that priest directors, presidents of diocesan councils and youth chairmen and leaders as well as others who may be interested in the youth program will be in attendance.

The first conference held in Salt Lake City, April, 1937, was very successful and created wide interest. Priest directors and youth chairmen from 17 dioceses in the four western provinces were in attendance. This second conference gives promise of even greater results.

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